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CHRIST IS RISEN! HALLELUJAH!

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10 CENTS

I Walk–But Not Alone

I HADN'T THOUGHT that I would walk again. At first I was sure I wouldn't. And all during the long, grim months at the hospital I received no encouragement.

"Better not to expect too much," the doctors said. "The adjustment will be easier that way."

Yes, I knew I had been badly hurt in the accident. "A miracle that she ever pulled through," they said. But as time went on and I began to feel the pain a little less keenly, something told me that faith and determination could do wonders.

So HERE I AM, God, walking again, thanks to you. This is the first time they have let me come out alone. You and I know that I'm *not* alone though, don't we? Here in the woods, where I hear your whispering wind in the trees and see your sun filtering through the branches, here is where I feel your presence. You haven't forgotten a thing, have you? Even the birds have been given a chance to share in this glorious moment.

I'll tell you something. Do you know I never would have been able to take that first, shaky step if I hadn't said to you, "Thy will be done"?

—JAN C. KAESTNER

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THE CHURCH IN THE NEWS

Pastor sentenced in Germany

Usually an East Zone German pastor disappears or people see police whisk him off without warning. There is no trial, no sentence, and nobody knows where the pastor has gone or when he is coming back.

Pastor Karl Brandt of Lehmen, Saxony, was an exception. He got a court trial on charges of "agitating against and supporting the enemies" of the East German government. Sentence: six years in prison at Guestrow, Mecklenburg.

The pastor had told his congregation from the pulpit that he must "obey God rather than man."

A second East Zone pastor, the Rev. Werner Gestrich of Heinersdorf, was given a 12-year jail sentence in late March for making statements "hostile to the state." The situation has become "extremely serious," the Evangelical Church Council reported.

An East German clergyman fled over the border into West Berlin late in March because he said security police had ordered him to give them information on members of his congregation. He is Pastor Paul Rotfahl.

Synod meeting of the United Lutheran Church in Germany has been scheduled at Weimar, in the East Zone, April 16. Since "hardly anyone believes it will be possible to hold the meeting in the Soviet Zone," church officials say they are ready to transfer to Berlin on short notice.

Tito may relent on church

Visiting Buckingham Palace and 10 Downing Street may have softened Yugoslavia's Marshal Tito in his opposition to the Roman Catholic Church. It was reported in London that the Marshal promised British officials to permit reopening of some church schools. He may also return some confiscated church property to provide income for upkeep of the schools.

A member of Parliament, Peter Smithers, said he talked to Tito about the church problem. "I asked him to bear in mind that this is something vital to our free world and that we must be concerned with the treatment of our fellow Christians in his country." Tito replied that policies of his government toward churches have been misunderstood outside Yugoslavia. He said that legislation to equalize the treatment of various faiths in his country is now planned.

Roman Catholics in Yugoslavia are worried this month about a census soon to be made, in which a question on church membership will be asked. Many Catholics may be afraid to announce their faith to government officials, and the results may seem to prove that the Catholic Church is losing ground.

Luther film coming in May

First city to see *Martin Luther,* a full-length movie made by Americans in Germany last year, will be Minneapolis. The Lyceum Theater has been rented for two weeks by a local committee. Three performances are scheduled daily beginning May 4.

The picture was made by a corporation named Lutheran Church Productions, representing four National Lutheran Council churches and the Missouri Synod. Executive director of the film-making company is Mr. Henry Endress, stewardship secretary of the United Lutheran Church (*see photo*). The film was produced by Louis De

MOVIE-MAKER MEETS THE LUTHERS
Henry Endress with actors who play parts of Martin and Katharine Luther

ochement Associates, who made *Lost oundaries* and *Walk East on Beacon.* irector was Irving Pichel who also rected *The Moon Is Down* and *The iracle of the Bells.*

The role of Martin Luther is played / a British actor, Niall MacGinnis, forerly with the Old Vic Theater in ondon.

After Minneapolis the picture will be own in theaters in other cities, but ill not be released for showing in urches this year.

ttle for buses

In a dozen states in recent months ere have been efforts to secure bus nsportation for parochial school pils at public expense.

Latest attempt is in Wisconsin, where bill proposed in the state senate would rmit town boards to provide bus transrtation as a safety measure. Wisconvoters in 1946 turned down free bus rides for parochial school pupils. The "safety measure" idea in the new proposal is "an out-and-out wedge for bus transportation" of parochial school pupils, said a spokesman of the Wisconsin Council of Churches, the Rev. Roy E. Bosserman.

Some Missouri legislators hoped to double the $2 million now allowed annually for bus transportation of public and private school pupils in their state. The new fund would finance extension of bus service for parochial schools, said opponents of the proposal. Local school boards in Missouri can permit private school pupils to ride in public school buses.

Maryland's legislature passed a bill granting increased funds for transporting non-public-school pupils in Baltimore County. In the Maine legislature it was argued that parochial schools are not actually private schools, so their pupils should be allowed to ride in public school

buses on established routes. In some communities of the state Roman Catholic school pupils travel on public buses because there is no state law prohibiting it.

Argument in Cranston

Most vigorous of recent squabbles on the bus question has been in Cranston, Rhode Island, where parents of pupils in St. Matthew's Roman Catholic school claimed that the school committee is required by law to give their children free rides. When the committee voted 5 to 4 against giving transportation, the case was appealed to the state commissioner of education.

The Providence, Rhode Island, school committee agreed in January to give transportation to parochial school pupils (kindergarten through sixth grade) who live a mile or more from their schools.

More bus problems

West Virginia's assistant attorney general ruled that transporting parochial school pupils in public school buses, even though no extra expense is involved, is "very questionable." He said a school board can give free textbooks to parochial school pupils in case parents are unable to provide them.

Kentucky's attorney general ruled that county fiscal courts can provide funds for parochial school transportation even though public school boards cannot. In New Mexico a recent ruling permits counties to pay the cost of bus transportation for parochial school pupils but the money must not be taken from public school funds. The Minnesota board of education turned down a request to permit students of parochial schools to ride free on public school buses.

Indiana law permits travel by parochial school pupils on regular routes of public school buses. A bill brought to the legislature this year proposes permitting the buses to go as much as two miles out of their way to deliver children to parochial schools. New York's commissioner of education has been requested to extend the eight-mile limit on providing transportation of church school pupils. Taxpayers in western New York wanted fares paid for their children who attend high school in Buffalo and Batavia.

Easter in the basement

Members who come every Sunday to Central Christian Church in Memphis, Tennessee, were content to stay in the church basement on Easter morning and hear the service by loud speaker.

They wanted once-a-year churchgoers to "see our beautiful sanctuary and hear our choir," they said. "We're moving over to give them room."

PRAYER CARDS IN RESTAURANT

Table prayer cards were in Mamaroneck, New York, restaurants this month as a result of efforts of the Rev. William R. Fairman of St. John's Lutheran Church. Among those accepting cards was Anton Hitzler of Town House Restaurant (see photo). They were distributed at the expense of the local Chamber of Commerce.

reasury gets good news

There had been $325,406 for the nited Lutheran Church apportionment eaching Treasurer Edmund F. Wagner n the month ending March 20. That was 0 per cent more than in the same month f 1952 ($294,352).

To reach the church's $5,232,400 goal or the year, a sharp increase above 1952 ncome is needed each month. Total for 952 was $4,640,528. Most urgent rea- on for larger giving this year is to nance an increased program of estab- shment of new congregations in the nited States and Canada.

hort terms for chaplains

The U.S. Army hoped to find 200 re- uits for the chaplaincy immediately, nd 200 more before the end of 1953. s an inducement to volunteers, the entagon announced in late March that ergymen who hold company-grade com- issions (first lieutenant or captain) in ne Army Reserve or National Guard ay sign up for one year of active duty, stead of the 17-to-24 months formerly quired.

"I can think of no greater opportunity or a young clergyman today than the naplaincy," said Major General Ivan L. ennett, Army Chief of Chaplains.

ir Force takes churchmen overseas

Soldiers on the front in Korea and also oops on duty in Hawaii, Japan, Guam, kinawa, and the Philippines would have glimpse of prominent American church aders this week, the U.S. Air Force nounced. It was flying 13 Protestant, oman Catholic, and Jewish clergymen a three-week tour of the front.

Among the 13 were two Lutherans, e National Lutheran Council's execu- ve director, Dr. Paul C. Empie, and its cretary of Service to Military Per- nnel, Col. Gynther Storaasli. Among others are Roman Catholic Bishop William R. Arnold, Dr. Daniel Poling, and a well-known Negro clergyman, Dr. W. H. Jernagin.

Holy Week and Easter services would be conducted for overseas troops by the visiting clergymen.

No church reform in Norway

The Church of Norway knew the danger of being under state control. It had been forced to fight a hard battle against the Quisling government during the war years, when all but 60 of the 1,000 pastors of the church defied the state authority and the senior bishop, Eivind Berggrav, spent two years in solitary confinement.

Just after the war, the church, led by Bishop Berggrav, began a campaign for a new law which would place the management of its affairs in a church council, consisting of the church's eight bishops, four other clergymen, and 21 laymen. The plan came up for final vote in the Norwegian parliament in late March, but it had been so badly whittled down that practically nothing was left. The parliament accepted the plan, but churchmen considered themselves defeated.

The reform law might make the church independent of the state, members of parliament said. Present relations between the two are now satisfactory, they argued, and the Norwegian people have no desire for a change.

No divorce law study in New York

Protestants and Jews in New York State wanted the legislature to authorize a commission to study a rewriting of the divorce laws. Roman Catholics said no.

Without debate the state assembly voted 78 to 66 to reject the restudy proposal. Only ground for divorce recognized in New York is adultery. Critics

of the law say it results in "widespread fraud, perjury, and corruption." A Roman Catholic spokesman argued that "the well-known history of divorce mills in 'liberal divorce' states indicates that there is just as much perjury when there are numerous grounds as when there is the sole ground of adultery."

The Rev. John O. Mellin, pastor of First Presbyterian Church in New York City, testified at a legislative hearing that "it is thought that in New York we have a strict divorce law. Actually it is very easy to dissolve family ties in the state through collusion and fraud and through the annulment loopholes." The New York State Council of Churches said a new divorce law is "urgently needed and long overdue."

One church for New Guinea

Germans, Americans, and Australians had gone to New Guinea as Lutheran missionaries, and in 77 years had gathered a church membership of 121,437. They dealt with primitive "stone age" men. One who was baptized in 1952 had 143 scalps of people he had slain.

Seldom in mission history has Christian teaching produced such transformation as among those converted in New Guinea. The work was begun by two German societies, the Neuendettelsau and the Rhenish. Later came the American Lutheran Church from the United States and the United Evangelical Lutheran Church from Australia. During World War II the German fields were "orphan missions," staffed by Americans and Australians and financed by Lutheran World Action.

Last month it was reported that all Lutheran groups have merged into a New Guinea Lutheran Mission, with 100 missionaries of four nationalities on one staff. It was the first major success of Lutheran World Federation policy in drawing together a variety of national efforts into a single program on a mission field. It is "a significant forward step in the movement toward greater cooperation among Lutherans," said Dr.

SIGN CONSTITUTION IN NEW GUINEA
President John Kuder (U.S.A.) and other Lutheran leaders complete merger

Fredrik A. Schiotz, chairman of the Lutheran World Federation Commission on World Missions.

Protestants in trouble in Spain

Police broke up services three times recently at a Protestant mission in Madrid, the Rev. Francisco Fernandez Garcia reported. The pastor was fined 37 because the government had not authorized the services. Mr. Garcia's mission is Baptist, supported by Canadians, according to *Religious News Service.*

Protestant propaganda literature is like little infectious mosquitoes conveying the germ of a deadly plague," said the Roman Catholic Archbishop of Seville, Cardinal Segura y Saenz. He appealed to Catholic Action to suppress Protestant publications "in accordance with existing Spanish laws." The cardinal reported that Protestants are 1 per cent of the Spanish population and are steadily increasing in number.

The pastor of a Protestant chapel at Medina del Campo and his wife were arrested in November while giving instruction to a class of 10 children.

Trouble in Italy

Texas evangelists seeking to convert Italians were in difficulty, especially the Rev. Anthony Caliandro who had failed to get an extension of his permit to stay in Italy. Last month Italian authorities ordered him deported. When the time came for him to go, he was too ill to be moved, according to a physician's certificate.

Mr. Caliandro cabled President Dwight Eisenhower, saying that "thousands of Italian and American leaders are asking why the U.S. government has failed to protect the health of one of its citizens." A spokesman for the U.S. Embassy in Rome said "everything possible is being done to safeguard" Mr. Caliandro's health but that his deportation cannot be prevented if the Italian government is "determined upon it."

Catholics especially resent efforts of the American missionaries to try to persuade Italian priests to leave their church.

Drying up Washington

A half-mile dry zone around the U.S. Capitol was proposed by the Washington, D. C., Ministerial Union after a rousing appeal by Dr. Clinton N. Howard, editor of a temperance publication. One clergyman voted "no," and Dr. Howard walked around the room trying to identify him, The *Washington Post* reported.

Restaurants and taverns along Independence Avenue across the street from the Library of Congress, are "rum row," said Dr. Howard. He said 14 liquor licenses have been granted in one block. Clergymen are especially aroused about the new Capitol Hill Club, a lavish social club established by Republican Congressmen, where intoxicating liquors are for sale.

The Rev. Robert J. Plumb, rector of St. Mark's Episcopal Church, said the resolution adopted in the clergymen's meeting is "a reflection on the mature behavior of members of Congress."

And so forth

Somebody had exaggerated in reporting that there are 50,000 GI-Japanese war babies in need of orphanage care in Japan. The estimate was whittled down to 5,013 in a report from mission agencies this month. A committee is seeking homes for those whose mothers cannot provide for them.

Average number of persons each Norwegian clergyman has in his pastoral care is 5,400 in the cities, 3,400 in rural districts, the year book of the Church of Norway indicates.

World News Notes

More Lutherans under Communist rule

A bold experiment would be made in India, Prime Minister Jawaharial Nehru announced. The Andhra area of Madras state, a Telugu-language district of 20 million persons, will be established as a separate state.

It is the only section of India where Communists gained a plurality of votes in the last election. In the 11 districts of the proposed Andhra state, Communists hold 41 seats in the Andhra legislative body, compared with 40 held by Nehru's Congress Party. Smaller parties have an additional 15 places.

The experiment especially concerns Lutherans of America because it is in the Andhra country that the United Lutheran mission exists, now numbering a quarter-million members in the Andhra Evangelical Lutheran Church. If Communists gain control of the government of the new Andhra State, to come into existence Oct. 1, it will be the first experience of Lutherans living under Communist rule except in Russian satellite countries.

The Nehru government had not planned the Andhra state willingly. An outbreak of rioting and sabotage in that area in December had forced the decision. Telugu-speaking people demanded separation from the Tamil-speaking poplation of Madras.

Equal rights in South Africa

White folks in South Africa (25 per cent of the population) were shocked by their Supreme Court last month. It ruled that non-white cannot be segregated unless they are provided with facilities equal to those for whites.

The test case was regarding an African native who insisted on sitting in a railroad station waiting room reserved for whites because the room provided for Negroes was inferior.

The court decision will be overturned by new legislation "which will leave no doubt about the wish and intention of parliament and the people," promises Prime Minister Daniel Malan. His party is fighting a hard campaign to win the parliamentary elections scheduled for April 15. Leaders of the opposition party also promise that in case of victory at the polls this month they will put an end to Negro claims for equal facilities with whites.

In transportation, housing, education, and most other phases of life in South Africa the Negroes are on a far lower level than whites.

"It is a matter of economics as much as of segregation," said The Johannesburg *Star*. South Africa can't afford the expense of double provisions for the races. Negroes are exploited as cheap labor in the mines and other industry.

Germans settle with Israel

Seldom had a great nation so fully confessed a great sin and acted to make what atonement it could, as the Germans last month in ratifying an agreement to pay Israel $715 million for injuries to Jews during the Nazi period.

"Unspeakable crimes were perpetrated on Jews in the name of the German people," said the West German Chancellor Dr. Konrad Adenauer. No money could erase the fact, but the substantial payment—to consist largely of goods to be shipped to Israel over a 12-year period—will help impoverished Jewish immigrations now trying to begin a new life in a new country.

INVESTIGATION OF CHURCHES

THE RUMPUS RAISED over Congressman Velde's suggestion that communism "in the church field" should be investigated was an interesting phenomenon. Back of it lay a basic confidence in the integrity of the churches and the clergy. This was expressed by President Eisenhower in a press conference where he said that the church would be the last institution to preach, teach, or tolerate communism and that no good could be accomplished by questioning the loyalty of American churches.

There was a deeper meaning to the public outcry. Unconsciously, people have come to associate the church with spiritual and intellectual freedom. They have seen the muzzling of the church that has taken place in Communist countries, and are fearful of any similar trend in this country, even in the name of national security. Americans not only trust their churches. They want them to remain free to criticize the government without fear of reprisal.

Minority view

Not everyone agrees with this viewpoint, however. Velde said on the House floor that out of 1,775 communications he had received, 1,693 "requested and even demanded that this investigation be made." Some people are afraid, apparently, that there has been Communist infiltration among the clergy.

Much of the strength of this idea may be traced to the influence of the American Council of Churches, which seems to have as one of its main aims the peddling of half-truths and outright lies about the National Council of Churches. Small but very vocal, this group has succeeded in smearing many of their fellow-Christians with pink paint. Responsible leaders of major denominations whose integrity is unassailable have been attacked.

In order not to leave unanswered questions in people's minds, however, this question should be faced: If the churches have nothing to hide, why should they object to being investigated?

No preference asked

The basic answer is that churches have not asked to be in a special category exempt from investigation. They have resisted the growing trend toward the *type* of investigation conducted by men like Velde and McCarthy, not just for themselves but for all groups and individuals.

The churches have challenged the right of Congressional committees to make unsupported charges and blanket indictments, to ruin reputations by smear and innuendo, without adequate judicial safeguards of the rights of the individual. That may be one reason they were next on Velde's list.

If there should be those among the clergy who have been guilty of disloyalty to their country, the churches would be the first to favor their trial and punishment. But they are just as ready to protect their leaders from unfounded accusations. And they ask equally fair treatment for all Americans.

It is interesting to note that the reaction against an investigation of the churches came not primarily from clergymen but from Congressmen and from the general public. Within the Committee on Un-American Activities itself, there is serious self-examination. Members of that committee may insist that their chairman change his un-American procedures. What we need is a new definition of Americanism.

—ROBERT E. VAN DEUSEN

We Have Immortal Hope

By ROBERT JAMES McCRACKEN

Christian belief in everlasting life is supported by knowledge of the character of God and the resurrection of Jesus Christ

THAT THERE IS a life beyond death is one of the most universal convictions of the human race. Sociologists report that it is more widespread even than belief in a God or gods. Men have difficulty in reconciling themselves to a theory involving their own ultimate extinction. Their hope of immortality is intuitive and inbred. The intellect, the heart, the conscience demand it. There is an undiscourageable, inextinguishable assurance in man, rooted in something which he feels is of the very essence of his being, that death cannot be the end.

> Thou wilt not leave us in the dust.
> Thou madest man, he knows not why.
> He thinks he was not made to die.
> And Thou hast made him: Thou art just.

That is a conviction common to many religions. It is at the heart and center of the Christian religion and is sustained and supported there by four beliefs: the first, the imperishableness of love; the second, the nature of man; the third, the character of God; the fourth, the resurrection of Christ. Let us glance at each of them in turn.

FIRST, THE imperishableness of love. Love is stronger than death. Time and space are powerless to destroy it. In its nature it is, like God Himself, immortal.

When Dr. W. R. Matthews, the dean of St. Paul's Cathedral in London, broadcast four talks on immortality he received from interested listeners some 1,900 letters. About them he commented, "If there is any lesson to be learned from the letters I have had, it is that love is the main source of the desire for life beyond death."

The greatest grief of life is the parting of friends, and where a life has been entwined with that of another, the grief beggars description. Love is oneness and cannot endure separation; it refuses to believe that the separation can be permanent. Robert Browning grounded his faith in immortality on the imperishableness of love. After the death of his wife he wrote, "O thou soul of my soul! I shall clasp thee again. And with God be the rest." If he was mistaken, if we are never to meet again those who have gone from us, if death writes FINIS over everything, it is indeed the greatest of all evils. It leaves in the heart an aching void that nothing can ever fill. But that is not the conviction of Christian believers.

Said William Penn, "They that love beyond the world cannot be separated by it. Death cannot kill what never dies, nor can spirits be divided that love and live in the same Divine Principle. If absence be not death, neither is theirs; death is but crossing the world, as friends do the sea; they live in one another still."

THERE YOU HAVE the persuasion of the first Christians. Do you want to know

---

Dr. McCracken is pastor of the Riverside Church in New York City.

how they laid hold of the triumphant assurance which has ever since been the inspiration of multitudes? It was because they were certain that they were bound indissolubly to their Risen Lord by the bonds of a love that was stronger than death. Their love for him—and even more his love for them—was the foundation of their hope.

Now let us pass to a second consideration. The Christian hope is grounded not only on the imperishableness of love but on the nature of man. One of its elements is the value of every individual in the sight of God. Christianity affirms that man is made in the image and likeness of God and that he has in him the breath of divine life. It stresses the incalculable worth of human personality.

"What," asks Jesus, "shall it profit a man"—not a rich man, not a wise man, not a good man, but a man—"If he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" "There is joy in the presence of the angels of God over one sinner that repenteth."

If man has such value it is surely inconceivable that death should be the end of everything for him, that he should be blown out of existence as a candle is blown out, that he should be obliterated and annihilated. It is not only inconceivable; it is irrational.

IF THERE is no other life, then this world is a stupid joke. And whose joke? Readers of Olive Schreiner's *Story of an African Farm* will recall how Bonaparte came upon Waldo when he was engrossed over a little mechanical device, an affair of wheels and chips of wood, which it had taken the lad nine months to put together, and how after making a show of interest in it, Bonaparte tramped on the machine and crushed it in the sand.

HE IS RISEN!
Painting by Ralph Pallen Coleman

Is that how God treats human personality? Will He do what we loathe and despise a Bonaparte for doing? Do you remember how Jesus states the case, "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give good things to them that ask him?"

Jesus' faith in immortality is an immediate inference from his faith in God as Father. To the Sadducees who did not believe in the resurrection from the dead he said that God is not the God of the dead but of the living. That is implicit in what He said to Moses, "I am the God of Abraham and of Isaac and of Jacob." God was the guardian and guide of those men. He watched over and protected them all their life. What for? To see

them wither and wilt and die? To leave them in the dust? No, says Jesus, nobody who knows God could tolerate such a conclusion. Everything, you see, is grounded on the character of God, on His goodness, His faithfulness, His Fatherliness.

It would be a denial of God's own nature if his children could be overcome by death. To enter into fellowship with God is to enter into a relationship that death cannot break. He to whom God had given His friendship is one with Him for ever. A God who at the last could leave men in the grave would not be the God whom Jesus knew.

So WE COME to the foremost ground of the Christian hope—the Resurrection of Christ. The first disciples were never unmindful of the factors we have been taking into account—the imperishableness of love, the intrinsic nature of man, the character of God—but the rising again of their master from the grave was the event that first begot in them a lively hope of resurrection from the dead. He had overcome death; he could not be held by it; he was living in the power of an endless life; and by his rising again he had abolished death and brought life and immortality to light.

Nowhere do we find the arguing from a general resurrection to the resurrection of Jesus; they see in the resurrection of Jesus the guarantee of their own. "But now," cries Paul, "is Christ risen from the dead, and become the first fruits of them that slept." And again, "God both raised the Lord and will raise up us through his power." And again, "If we have grown into him by a death like his, we shall grow into him by a resurrection like his." That is the Christian faith. And what a faith it is! Those who have made it their own can lift up heart and voice in the triumphant affirmation of the *Te Deum* "Thou art the King of Glory, O Christ . . . When thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

She Shared Her Easter Joy

By FRANCES ELLSWORTH

The patient who came into our hospital just before Easter had an unusual story to tell about the triumph of faith

DURING THE DEPRESSION YEARS at our hospital, one of the problems we always faced was finding money with which to provide some celebration at holiday times. At Easter time one year I probably worried a little too much about the lack of funds with which to buy Easter plants for the wards and bunnies and candy for the pediatrics ward. Then, a week before Easter, two accident cases were brought in—Mr. and Mrs. Robert MacPherson. They were painfully injured when their luxurious car turned over in a ditch when the road was glazed with ice after one of our early spring sleet storms.

Mrs. MacPherson was a big, raw-boned, plain-looking woman. She had only one hand. Her clothes were stylish and expensive but later we joked about

her "peasant" look which she said she still tried to hide.

She was serene, cheerful, and far more concerned about her husband who had broken bones as well as the cuts and bruises with which she too was covered. He was in the traction ward and Mrs. MacPherson not been allowed to go up to see him.

On Holy Thursday the floor nurse told me that Mrs. MacPherson wanted to see me. I was not busy at the moment so went up right away. Mrs. MacPherson was a direct woman—she held out a check for $100 as I stepped into the room.

"Miss Craig, do you allow Easter gifts to the children in the hospital?" she asked.

"Of course! In fact, I have worried about enough money to carry out even a small Easter celebration," was my reply.

Mrs. MacPherson suddenly did not look plain at all.

"Oh, Miss Craig, I'll give you as much more as you may need, if you'll make this the biggest Easter ever at this hospital. You see, Easter means very much to me. Have you a moment so I can tell you about the Easter during my last year in high school?"

"Please do," I said as I drew up a chair.

* * * * *

The summer before my senior year I lost my right hand (said Mrs. MacPherson). Father was an immigrant from a section of Europe where peasant women worked in the fields just like any man. He came to America because he wanted freedom from what he called the remnant of feudalism, but he gave no thought to freedom for his wife and children. Mother was old at 35. My brothers and I were in the fields at dawn and until sundown, laboring like grown men.

One day he decided to teach me to operate a tractor he had acquired second-hand from a neighbor. Something got stuck in the rake we were pulling and he sent me to untangle it. He must have stepped on the gas while turning around to yell at me to hurry. The rake moved forward and a tine went through my hand. He got off, yanked the tine out and wrapped an old rag around my hand to stop the bleeding. He would not let me go to the house to have mother clean and dress it.

The next day my whole arm was swollen. Mother wanted to take me to the doctor in the city 20 miles away. Father would not let her but two days later when I was found delirious in bed, he did call the local doctor. So the doctor, with mother as anesthetist, amputated my hand in the kitchen of our farm home. I think my strong constitution was all that brought me through that ordeal.

By the time school started I had taught myself to write with my left hand. I practiced sewing and tatting because I needed to have presentable school clothes. My underwear was made of bleached feed sacks.

Our mathematics and commercial teacher at high school that year was very young, and I suspect some seniors were as old as she was. She loved her subject matter and had such a nice smile that none of the boys ever misbehaved in her classes as they had in other years and still did with other teachers. Just before Easter. I took yards and yards of tatted lace to her and asked if she'd help me sell it to other teachers and maybe her friends in the city where I knew she'd spend Easter.

She asked, "Sophie, did you do this

yourself? Do you want money for a graduation dress?"

"YES, I MADE THE LACE," I answered, "but I can manage a dress by making it. I want this money for an American suit for Augie who graduates from eighth grade, not pa's pants cut down like Hermy had to wear."

The teacher had tears in her eyes and suddenly she said, "Do you think you could come home with me for the Easter holiday?"

"Oh, would you take me? But pa won't let me go."

"Let me ask him," she said. That night the livery man brought her out to our farm. When she asked father, he only growled in disapproval, but for once mother found unusual courage and burst out "Sure Sophie can go."

FATHER STARTED TO PROTEST, but mother, encouraged by the teacher's look of approval, went on, "Could you take Sophie to an employment agency while you are in the city? I want her to leave the farm after graduation and find work in the city."

Father was so surprised that he was too slow to object and just growled to himself.

So I went to the city with the young teacher whom I now adored. For the interview at the employment agency, she borrowed a suit and blouse from a friend who was as big as I am. She bought a hat, shoes and gloves for me with the remark, "You can repay me when you get the job." And I got one in an office where the boss himself was a cripple and even at that early date believed in giving the handicapped a chance.

On Easter Sunday my teacher took me to the Lutheran church to which her family belonged. I was awed by the beauty of the window—I learned later it was a "Christ in Gethsemane"—and by beautiful organ and choir music. When she asked me afterward if I had ever been to church or Sunday school, I had to tell her that my father called church the chloroform of the masses. He was a Socialist who came to America to get away from the Junkers, as he called them. Late Sunday night we were on the train back to my town. Suddenly, I said, "I want to go to church when I get to the city next June."

THAT EASTER was the beginning of new life for me. In June I went to work in the city and found a room near the big city library. I read everything I could on America and on all the religious groups who found freedom here. When the next Easter came, I joined our church.

The next year at the library I met Robert MacPherson who was a Scot immigrant. He was eager to establish himself in the American textile industry, so studied at the library as I did. We were married six months later and spent the first year of our marriage mostly in the library. I made Robert read the books on the teacher's list and made a Lutheran out of that Scot who'd had early church teaching before leaving home, but who had thought he'd outgrown it.

Robert has made money and I have every comfort now—every material comfort that is—but none as precious as the comfort of faith which I found through my reading after that blessed teacher pointed the way. So, let me make this a wonderful Easter for all in this hospital.

* * * * *

WHEN THE MacPhersons left later that summer after Mr. MacPherson was able to travel, they left a fund on which we could draw for an Easter celebration each year. And each year I remember the wonderful woman who gave it to us.

Education Needs Religion

By FRANKLIN CLARK FRY

Equality and respect for individuals—the spiritual essence of democracy—find their source in religious convictions

I BELIEVE IN THE tremendous relevance of religion to education because I believe in the all-pervasive relevance of religion to the whole of life. And education is an essential sector of living. More specifically, truth is a common preoccupation of Christianity and higher education. It establishes an immediate, natural relationship between them. Both are devoted to truth. Both fervently live for it.

Don't be deluded by the fact that religion rests on faith. Everything else does, too.

The business world is built on credit, which is only another word for faith. Bank accounts, negotiable bonds and other paper exceed the currency now in circulation many times over. The whole economic structure of the country is founded on the confidence—the faith—that not everyone will want to cash his assets at once.

The entire profession of jurisprudence is based on the presupposition (faith, if you want to call it that) that abstract justice exists, although no one has ever tasted or felt it. The researcher, too, lives by faith—by his assumption, his confidence, that the truth out beyond in the shadow that he is going to discover will be good for mankind. The only difference is that the object of the researcher's faith is vaguer, while still the same. It is a blurred image of religion's God. Through one gate or another education and religion repose their whole life on truth.

RELIGION AND EDUCATION also belong together because education is preeminently concerned with personality and religion gives personality substance to live on. A motive and content are needed for a full and radiant life as much as a motor and a store of knowledge. The individuals whom the colleges and universities educate need to have an inward security, a stable purpose and an awakened intelligence that does not quail as it looks with open, candid eyes at the ultimate issues of our existence.

As education has discovered and demonstrated, although too often it hasn't seemed to realize it, the question of God cannot ever be left unsettled. Either people must construct their lives on the premise that He is; or, by holding the thought of Him in suspension, they just live and think as if He isn't. The effect of such an allegedly neutral course is almost as negative, for all practical purposes, as rejection or denial. Leaving religion as a fringe around the edge of education, peripheral and optional, decorative but not essential, is weak. Leaving it out altogether deprives personalities, which are the primary focus of education, of the substance they need to live on.

This article is condensed from an address delivered by the president of the United Lutheran Church in America to the convention of the Association of American Colleges.

Growing out of these more intimate, organic unities of religion and education there are tremendous practical fruits, too.

Equality is one of them. How priceless that is—and how absolutely indispensable if American education is to help American public life preserve its genius. Equality comes, body from religion's body and spirit from its spirit. What an empty pretense equality is on any other basis!

An incident that occurred some years ago has often been retold. Three persons were to be received into the membership of one congregation of a Sunday morning. Not even the minister realized how strangely ill-assorted they would look until they stood in front of the communion table to be welcomed formally. They were the bearded, dignified, then Chief Justice of the Supreme Court of the United States, Charles Evans Hughes, a Chinese laundryman and an adolescent boy. As the minister greeted them, quite spontaneously and without premeditation he blurted out "The ground is level at the foot of the Cross!"

It baffles one to know where else in America or in the world the ground is level. Even our prized equality before the law, which the humanist advocates seemed to think could exist in a vacuum or could be summoned by men out of their own wills, will fade if the conviction, the humble confession, of equality before God passes out from our common life. An education which has equality as an axiom, which strives to develop from the implications of equality, will be like a house on the sand if it is not anchored securely upon the firm substratum of religious faith.

And a twin to it is respect for man. You must be anxious and often depressed at the way in which practically every pressure in the middle of the Twentieth Century is against the dignity of the individual. That is crucial for education, too, because the human material of our schools and colleges and universities is made up of single human beings. It is just so serious that education will be doomed to failure in advance unless this down-drag is arrested. Young men and women have a natural buoyancy that will insulate them against it for a time. But the heavy weight of mass society will be too strong even for them in the long run unless there is a counterpoise. Everybody needs the reinforcement to his self-respect and to his respect for others that religion uniquely can give.

It is pretty obvious that the fast-running social currents of this day are shrinking the individual. Our fathers were not so much greater than we; it is only that they did not stand in such an eclipse alongside their tasks as we do, and were not so utterly overshadowed by them as we are. The issues they confronted were comparatively like foothills and they stood like men beside them. Ours are like the Himalayas until even the ablest men in government and in the church often seem dwarfed in comparison.

And simultaneously as problems that threaten to overwhelm us, our social combinations, here in our own America, are equally busy in absorbing us until there is danger that we as individuals will disappear altogether. Even if a man is a member of the National Association of Manufacturers, he is only one among thousands and his chief influence is likely to be because the whole organization taken together, makes up a massive force in national life. If he is a member of a labor union, he is only one of tens of thousands of cards in a file and his im-

ortance is negligible except as he is vallowed up in an imposing mass force. ven the universities are becoming huger nd huger and a student is in danger of ecoming more and more anonymous ven to his professors.

ONE FACTOR AFTER ANOTHER—indus-ial, educational, political—joins in de-ressing the height of the individual. nd all the while the siren voices of nemies of our democratic order are erniciously calling to weary minds, en-cing them to abdicate as men and to oin in a flight from personal respon-ibility.

Here the interests of religion and edu-ation coalesce. Education must have ndividuals. Religion makes them. Noth-ng can be more healthy than for religion o give a man back the reassuring, stif-ening sense of God's appraisal of him, f the view of God which stood him erect n his feet and made him a capital I. For he good of us all, this dare not be lost.

Equality, respect for man—these be-ong to the spiritual essence of democracy nd are fed by distinctly religious con-victions. Education for democracy can-not afford to lose them.

CHURCH ON THE CAMPUS
Muhlenberg College Chapel

LET US LEARN TO GIVE GOD TIME. God needs time with us. If we only give Him time—that is, time in the daily fellowship with Himself, for Him to exercise the full influence of His presence on us, and time, day by day, in the course of our being kept waiting, for faith to prove its reality and to fill our whole being—He Himself will lead us from faith to vision; we shall see the glory of God. Let no delay shake our faith. Of faith it holds good: first the blade, then the ear, then the full corn in the ear. Each believing prayer brings a step nearer the final victory.

—ANDREW MURRAY in *The Treasury of Andrew Murray* (Revell)

AS LONG AS CHRISTIANS are contented to conform to America as it has become, as long as by observing their conduct, domestic, business, political, it is impossible for the man in the street to know who is a Christian and who is a pagan, the church will be regarded by thoughtful people, and quite properly, as hypocritical or else as sentimental, emotional, ignorant alike of the tragedy of man and of the reality of its professed religion. Just that long the church will remain culturally insignificant." —BERNARD IDDINGS BELL in *Crowd Culture* (Harper's)

Shigeo's Influence Lives On

By HAROLD G. DEAL

Tragedy ended the life of a young Japanese Lutheran but led others to a confession of faith in Christ

SHIGEO SHINODA FIRST CAME to our home more than two years ago. He had gotten our name and address from the local Japanese pastor and he brought with him a multitude of personal problems. I shall never forget his appearance on that day—dejected, downcast, depressed, almost totally lacking in self-respect.

As he poured out his troubles, it seemed as though he had stored up inside him all his problems and frustrations for lack of a sympathetic person to tell them to. It was unusual for him—a Japanese—to speak so freely to a stranger who was also a foreigner.

After that first conference, he began to attend services at our Nagoya Lutheran Church, even though he had to travel seventeen miles each way by bus from his home in Homi village. Then we started holding Sunday services at Koromo, near where Shinoda was employed at the Toyota automobile plant and he became a faithful attendant.

FROM THE BEGINNING HE LOVED the Bible. First he had only a small New Testament, but later bought a complete Bible. He carried the pocket testament with him constantly and always brought the larger Bible to the church services. Even during the working hours at the plant, he spent free moments reading.

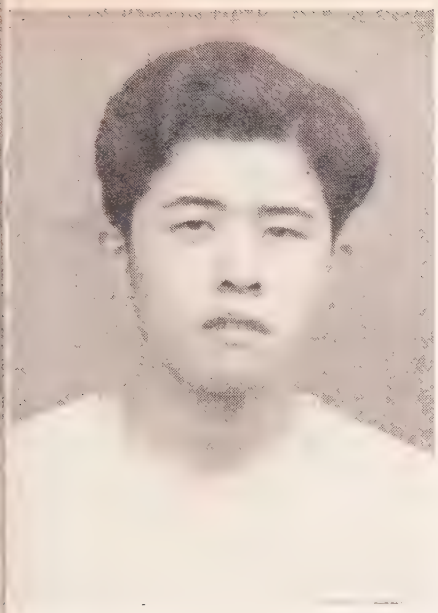
The Rev. Mr. Deal, a member of the North Carolina Synod, is serving as a ULCA missionary in Japan.

For a year Shinoda studied earnestly. He attended our catechetical class for inquirers and in July of 1951 requested baptism, because he did not want to wait until Christmas when others in the class would be received. From the Sunday when he was baptized at the Koromo preaching place, he was like a different person. He carried himself proudly and erectly and always sought to serve others. In that spirit, he helped as a Sunday school teacher at Koromo.

DECEMBER 4, 1951, WAS A TRAGIC day for all of us who knew him. On that day we heard the sad news that he had been drowned. He had dashed out of the brightly lighted meeting hall at the factory where he worked into the dark night to try to catch the last bus to his village. But he missed the path and plunged into a large open cistern which had no protecting rail around it. When his body was discovered, he still tightly clutched under one arm his Bible. The coroner reported that he died of shock before even hitting the water.

It turned out that Shigeo Shinoda—only 19 years of age—was the only Christian in his strongly-Buddhist village. But we felt sure he would have wanted a Christian funeral. Upon hearing the news, I drove out at once to the hillside village and proceeded to his home.

I'd heard about funeral customs in Japan, but that night I saw them for myself. We entered a small farmhouse and saw a dozen men sitting around a char-



MISSIONARY
Shigeo Shinoda

oal burner, smoking and drinking all the
a that the bereaved mother and sister
ould serve them. In the next room the
ody lay in a crude wooden coffin at the
ot of an ornate Buddhist god-shelf.
he pungent odor of incense was every-
here. A Buddhist nun was incanting
ndlessly in front of the god-shelf. We sat
a group somewhat apart from her and
xtended our sympathy to the family.
hough still dazed by the tragic loss, they
ere quite cordial to us.

The father told us that before Shigeo
ad become a Christian, the family rela-
ionship had not been happy. They had
efused to allow Shigeo to read his Bible
n the house, so he had to go up on the
illside to read it.

WE WERE THEREFORE RELIEVED and
urprised to find that the father and elder
rother had already consented to a Chris-
ian funeral, since they felt that would
ave been Shigeo's wish. We set the time
for the next morning. When we left the house, the villagers were still in the next room smoking and drinking strong tea.

Early the next morning Pastor Eguchi, a catechist and I came back to the village. The funeral service took place in the home, in the same room where we had talked the previous night. First, we shut the sliding doors in front of the Buddhist god-shelf and placed a small wooden cross on a table in front of the coffin. Seven of our Koromo church members were present, together with the members of the family.

Pastor Eguchi spoke of the hope of eternal life which Christians possess. We sang two hymns—one of them "A Mighty Fortress." The funeral service was read in Japanese from the Common Service Book.

During the service two women were sewing linens for the body in a corner of the room. A group of neighbors was talking and laughing just outside the open paper doors. But within the room, despite these disturbances, we all felt the presence and comfort of Christ. Tears ran down the father's cheeks as the pastor spoke of the glorious heritage of all who die in faith in Christ.

A BUDDHIST CEREMONY took place in the afternoon, because the whole family feared what might happen if they broke custom and held only a Christian funeral. But Christ had the first and the last word! Immediately after the Buddhist ceremony, we held a Lutheran service at the grave. There was quite a contrast between the two ceremonies.

Six priests and a nun chanted some songs and bowed before the casket during the Buddhist ceremony. Obviously no one understood their words, because children and adults were chattering, laughing and generally inattentive to the

endless drone of voices chanting an old form of the Japanese language which is no longer used by anyone except Buddhist priests and scholars. It was a perfect example of dead ceremonialism.

In Japan, it is customary for the Buddhist priests to ask the family what price funeral they want. The more money they pay, the more priests show up for the funeral. They see no inconsistency in calling this religion.

When the Buddhist ceremony was finally finished, our little group of Christians proceeded to the open grave. As I began reading the Bible, a hush fell over the crowd so that only the scraping sound of the grave-diggers' shovels could be heard. We sang a hymn and were amazed to see that several of the onlookers peeped over our shoulders to sing along with us. And so we said our farewells to Shigeo —saddened but yet gladdened by the witness for Christ in that village.

THE DAY AFTER THE FUNERAL, I answered a knock at the door to find Shigeo's elder brother standing there. We sat next to the little oil heater to warm ourselves as he explained the reason for his visit. He told me that Buddhists were still holding services in the village temple and he simply had all he could stand of it. After we talked a while, I gave him some letters Shigeo had written to me. He also borrowed the service book which had the funeral service in it. He had missed the Christian funeral at the home because his task was to get official permission to bury the body. As he left, a miracle began.

The following Sunday, the elder brother—his name was Kazuo-san—called and asked to ride with me to Koromo for our evening service. We arranged to meet at a car stop along the way. When I picked him up that evening, the first thing he said was that he wanted to be baptized at Christmas!

I WAS THRILLED and humbled by this example of the work of the Holy Spirit. Kazuo-san told me he had been an inquirer into Christianity for some time, but had been bothered by intellectual difficulties. He could not believe in the existence of a loving God and refused to see in baptism anything more than a formal ceremony.

Now he said the whole family desired to study Christianity. A few days later we held Christian devotions in that home. The tragedy of Shigeo's death resulted in leading at least three people to make a decision for Christ!

A dark December night—a race for a bus—a plunge into the icy water of an open cistern. Was that the end of Shigeo's life and influence? His brief Christian pilgrimage was enough to open doors. It is continuing to bear rich fruit. The Bible which was his constant companion in life and even in death is leading others to eternal fellowship in Christ.

MY OWN OPINION is that everybody *survives* death, but Christianity offers something more than mere survival. It offers something worth calling *life*.—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

IF WE WERE TO SELECT the most intelligent, imaginative, energetic and emotionally stable third of mankind, all races would be represented.
—FRANK BOAS

CHARLES AND THE SWEET PEAS

By RUBY LORNELL

When the cleaning woman talked about potholders and peas the busy lawyer learned about the miracle of creation

The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. JOHN 3:8.

MISS CLARK was giving the new secretary the final instructions on the details of the management of Mr. Miller's law office.

"I think that takes care of everything. Let's see—you know about the files for the income tax clients, and the special drawer for the Ajax lumbering firm . . . the inheritance cases . . . and I've shown you how he wants the current court cases in the files in his own office where he can get at them . . ."

"Yes, I have all that. I'm . . . I'm a little scared, you know. He seems so frightfully efficient, and he has such a reputation for getting things done. I'm afraid I won't be able to keep up to him.

Miss Clark laughed.

"IF I WEREN'T so much in love with Don, I wouldn't give up this job for anything in the world. Sure, you work hard. But there's something I don't know how to explain exactly. He expects a lot from you, but he gives so much. I don't mean bonuses and that sort of thing, although he is generous, and if you work overtime, he sees to it that you get paid for it. But it's something else. It's kind of a feeling that you *catch* from him, if you know what I mean. A kind of gaiety, almost . . . Sometimes I get awfully tired by the end of the day, but I never feel droopy. It's . . . it's almost like he gives you the extra energy, and you feel sort of satisfied and . . . and clean. You feel like you've done a day's work you can be proud of, and like tomorrow is another . . . well, almost an adventure. Oh, there's another thing . . . I almost forgot. There's a permanent order at the florist's for a bunch of sweet peas every Monday morning. Change the water on them every day, and keep the vase on that red and white potholder on his desk."

"*On a potholder?*"

"I know it sounds crazy. And I don't know what it's all about myself. But one time, when he was terrifically busy, somebody asked him to take on another charity case—old Mrs. Bates, I think it was, and nobody would take it. I reminded him that he already had more cases than he could handle at one time. He patted that red-and-white potholder, then grinned and said, 'Miss Clark, if you don't pick sweet peas, they quit blooming. If you pick them, God makes more blossoms. If one of God's children seems to need my brand of sweet peas right now, I guess God will see to it that more will come. It's the miracle of creation.'"

"I don't get it."

"I don't either, exactly. But the part about the 'miracle of creation'—you'll understand that after you've worked for him a while. Because that's just what seems to be happening inside of him all

the time. Although he wasn't always like that . . ."

* * * * *

CHARLES MILLER was working late in his office, a fact that irritated him intensely. Not that Charles objected to work. He believed in it, as a matter of principle. But Charles was strongly convinced that one should plan work so it could be done during the hours prescribed for it. If you were efficient, and organized your life properly, there was no reason why it should be otherwise. Of course, there might be exceptions, Charles admitted, but they should be rare. And today it was simply inexcusable.

The day had started badly, at breakfast.

"You're going to the afternoon symphony, I suppose?" he had said to his wife.

"No, dear, I'm not going today. I . . . I have something else planned," Alice answered evasively.

"Oh? Something unexpected?"

"Not exactly. It's just that I suggested to Marion Treadway that she take my ticket for this afternoon. I'm going to mind her children. They've had whooping cough, you know, and poor Marion hasn't been out of the house for weeks. It's beginning to tell on her."

"Oh, good heavens, Alice," he snapped at her, "you're being a sentimental idiot. You know perfectly well we planned our budget and our time so that you could go to the symphony the first Wednesday afternoon of the month. If Marion Treadway would do a little more organizing, she wouldn't get into that kind of a situation. People like that make . . ."

"But, Charles, dear, you don't plan on whooping cough!"

"THAT'S NOT THE POINT, Alice. When you have children, you ought to plan for emergencies like that, and have a baby sitters' fund set aside for things like this."

"Oh, Charles, you're the one that's being idiotic! I appreciate your planning and your efficiency, but even that can go too far, you know!"

"All right, but a person has only so much time and energy. If you choose to use it up on Marion Treadway, that's up to you. Certainly it's not my decision."

To which Alice had promptly agreed, and that had angered him further.

He had settled down to reading the paper on the train in to the city, but the tiff with Alice disturbed him. Obviously, he was right. You had to save your energy and your time, and spend it where you felt it would bring the biggest returns. You couldn't just go throwing it around recklessly for every person that happened to need some help. At that rate, you'd end up with a helter-skelter kind of an existence, a fool for every sentimental notion that occurred to you. If there was anything Charles couldn't stand, it was an undisciplined way of living, using up precious time and energy for this, that and the other thing. Not that Alice was either sentimental or undisciplined, he admitted, but—oh, hang it all! Why couldn't he settle down to his newspaper and forget it?

CHARLES DICTATED three letters on the Allerson case, but when Miss Clark brought them in for his signature, he could see they wouldn't do at all. The whole matter would have to be handled more diplomatically, or they'd have a court case on their hands that would be more expensive than it was worth. That meant he didn't get at the Meyerson case until late in the afternoon. And then

ast when he'd said good night to Miss Clark and was really getting into the Meyerson thing, Mr. McVey from Family Welfare called. Charles put down his pencil resignedly, and listened.

"Mr. Miller, we've got a family here that needs some legal help badly. Their high school youngster has gotten himself into a jam, and there are some other complications, too, that I won't go into over the phone. They haven't got the money to afford the kind of counsel they need. It's got to be somebody good."

Charles' lips tightened. "What about the Legal Aid Society?"

"I could send them there. But the fact is, we've sent so many of our families there already and their budget is tight. I was wondering if there'd be any possibility of your . . ."

"Look, McVey, I've got a full schedule now. Fact is, I'm going to have to work late tonight to get routine matters straightened out. I don't mind taking a charity case once in a while, as you know. I think I do my share of them. But right now . . ."

"Yes, of course, I understand you're very busy. The only thing is they need the kind of help that you can give them, and they need it badly. Otherwise I wouldn't have called. If you could just maybe—"

"I'm sorry, McVey. But it won't fit in just now. If you can't get anybody else, call me back in a couple of weeks and I'll see then how things stack up. Sorry."

"A couple of weeks won't do. They've got to have help right now. But I understand."

Charles slammed down the receiver. He didn't approve of losing one's temper—it was a waste of energy that could better be directed elsewhere. It didn't happen in a well-organized life. But a man could take just so much! Here it was practically six o'clock, he was dog-tired, and he still had a half-day's work ahead of him. He'd like to have done it, but—. He started working on the Meyerson papers, but irritation and tiredness made it hard to concentrate.

The door opened, and a dust mop entered, propelled by Emily, the cleaning woman.

"Oh, no, must we have this, too?" muttered Charles under his breath.

Emily was the most talkative of the cleaning women. Charles rather liked her. She had a lot of ambition. Like those potholders, for instance. She crocheted potholders in her spare time, and sold them for 50 cents apiece to help her daughter through college. He'd even bought a couple and brought them home to Alice. It was good to encourage that kind of industry. But now she'd start chattering, and he'd never get his work done.

"Oh, 'scuse me, I wasn't expecting to find you still here. Tell you what—I'll start down t'other end of the hall and end up here with your office, and then I won't be botherin' you."

Charles was grateful—it was the first decent break he'd had all day.

"That'd be fine, Emily. I'd appreciate it, if it doesn't upset your routine."

"Ho, routine, indeed!" Emily laughed gaily. "Don't make no difference what order I sweeps the dust out, so long as it's swept." She gathered up her mop and cloths, and then Charles noticed she was carrying a red-and-white potholder. He ought to do something to show he appreciated her thoughtfulness.

"Say, how about selling me that potholder? My wife says they're very good."

"I'm sorry, Mr. Miller, but this one ain't for sale. But I'll bring you one next week, sure thing. They are kind of pretty, if I do say so myself. But you can't have this one. This is the eleventh one."

"Eleventh one?"

"Yes. You know I never sell the eleventh one."

"YOU NEVER SELL the eleventh one? That's a little odd, isn't it?"

"Yes, I guess 'tis. But I'll tell you about it—it'll just take a minute. Then I'll be off to my dustin'. You see, I had set myself a certain amount I was to do, ten every week. And then one week, it come Saturday, and it was Louella's birthday. You know Louella, that kind of sad one that cleans on this floor. Well, Louella don't have no folks or nothin', and I knew she wouldn't be gettin' any presents, and I couldn't afford to buy her nothin'—the pennies has to stretch far in our house, you know. And I didn't want to take one of them ten, 'cause I'd kind of promised myself I was goin' to make and sell ten every week for helpin' my daughter go to college.

"Well, I was tryin' to think of somethin' I could give to Louella, and then I said to myself—well, no, Mr. Miller, it wasn't me that said it, I think it was the Lord that said it to me. Yes, I know it was the Lord that said it to me: 'You forgotten about the way them sweet peas blossom, Emily? I'd do a heap sight more for you than I would for them sweet peas.' And I said, 'Why, that's right, Lord, of course You would.' So I starts right in on Friday night crocheting on that eleventh potholder for Louella, and it just seemed like it was no time a'tall it was finished, and I wasn't even tired or nothin'. And say, wasn't she pleased, though, about somebody rememberin' her birthday."

"BUT THE SWEET PEAS, Emily," Charles interrupted. "I don't understand about the sweet peas."

Emily chuckled.

"Oh, don't that beat all, though. I never told you about the sweet peas. I planted some a couple years back, and they was so pretty there in the yard that I never would let nobody pick any. But they didn't bloom very long. Not like some I'd seen, where they bloom all summer. So I went back to the seed store and told the man they weren't much good, and I told him why. And he just laughed. 'Well, you see, Emily,' he says, 'you've got to keep *picking* the blossoms, else they won't blossom any more. The more you use them up, the more they bloom.'

"Well, I thought a lot about them sweet peas, and I says to myself, 'Ain't that the way of the good Lord, though. It's just like the preachers say, it's the miracle of creation! You use them up, and He just keeps givin' more and more

nd more. But you hoard 'em, and try save 'em, and keep everybody from njoyin' 'em, includin' yourself, and He st dries 'em right up. He just don't ave much patience with the hoarder, oes He?

"So when the Lord says to me about ememberin' about them sweet peas, I new right away that's what He meant. o I just set to work on that eleventh otholder and gave it to Louella on her irthday. So now, every week, I make eleventh potholder, for givin' away somebody that don't have much pretness in their lives. And I always says little prayer while I'm makin' it, that e Lord'll bless whoever gets it. But I ouldn't sell it to you, Mr. Miller. That ouldn't be quite honest. But next eek—"

THOUGHTS AND WORDS and ideas and emories had tumbled through Charles Miller's head in unaccustomed confusion. Memories of a time when he hadn't been *ite* so efficient, so careful for himself, hen he and Alice had sometimes acted impulse, when he hadn't budgeted very ounce of energy and still hadn't een so sickeningly tired at the end of e day.

"Emily—wait a minute. Emily, would you . . . would you give *me* your eleventh potholder?"

"You, Mr. Miller? Sakes alive, *you* don't need no potholder presents!"

"Yes, I do, Emily. I need an eleventh potholder—badly. And will you say a couple of extra prayers with it because I need them badly, too."

"Why sure, Mr. Miller—only, if you're really needin' them prayers, and you know that you're needin' 'em, wouldn't it be better if you said 'em yourself? What I mean is, I think He always likes to deal direct when He can . . ."

"I am, Emily, I'm saying them right now. Only you see, I've been making exactly ten potholders for so long, it'll take a lot of praying to get me over to the eleventh."

Charles was dialing the telephone as he talked.

"Hello, McVey? Say, on that case you called about, have you found a counsel yet? Well, look, have them come over to my office first thing in the morning. I'll get my desk cleared up tonight, and tomorrow I'll give them everything I've got. And tell them not to worry about the fee—somebody just paid it for them, in advance."

INTERRUPTED

IT WAS SUNDAY MORNING. From the radio came the inspiring words of Ralph W. Sockman on the National Radio Pulpit program.

Without warning there was an interruption a moment of silence—and then the familiar explanation—"Due to conditions beyond our control . . . We now bring you a brief interlude of recorded music."

The ears of the listener, so recently filled with words of depth and meaning, were assaulted by a raucous version of the once-popular song "Say It Isn't So."

The situation was ridiculous, but it gave rise to reflection. Too many Christians hear the word of God and proceed to live as if their song were "Say It Isn't So."

—ANNIE LYTLE MILLER

FIVE MAKE A FAMILY

BLOOMING BRIGHT

"SUSIE!" As I heard the sharpness of my own voice, I caught myself and softened it to a gentler tone. "Will you, please, please, stand still till I button your dress?"

She stopped fidgeting for a minute, then started to sing.

"Easter flowers are blooming bright!" she shrilled. *"Easter skies pour radiant light!"*

Tying her big sash kept me from putting hands over my ears. If her whole Sunday school class lets loose such piercing sounds at the service this evening, the dogs in the next block would start to wail.

I FINISHED THE JOB and dropped a kiss on the soft curve of her cheek in mute apology for my impatience, just as Karen dashed into the room shrieking, "Pete is polishing his shoes again and he's getting polish on his clean socks and he won't stop!"

"Take it easy, honey," I imitated Dan's phrase. "He can change his socks."

"But he hasn't any others. You counted our clothes on Saturday to see if you had to do a load of wash then or whether you could help dye eggs and let the wash go till you did the big load on Monday. Don't you remember?"

"Of course, I remember now. But with all the excitement today, it's a wonder any of us remember our own names!"

While I checked on the condition of Pete's footgear, I smiled inwardly at the confusion some people—meaning the Meltons—can get into.

Naturally the children were up at the crack of dawn to hunt for baskets. We had dyed and decorated hardboiled eggs yesterday and the children had been wonderful—so happy and co-operative we seemed like one of these families dreamed up for a magazine. Pete did most of the dipping. Susie chose the order of using the color. Karen put on the finishing fancy touches. They were so busy and thrilled with what they were doing I just thrilled right along with them.

AFTER OUR EVENING prayers, when the small fry were in bed, Dan and I put the finishing touches on the baskets and hid them in spots that would be hard to find, but not too hard. I meant to get right to bed after that, but when I started to turn out the lights, I remembered I hadn't pressed the girls' Easter dresses. Dan had come home with another second-hand car he was trying out and we'd all gone out for a trial flight just as I was starting them earlier and in the discussion that followed our return home, the new dresses just slipped my mind entirely.

I don't suppose it was really late when I got to bed, but it seemed I had barely closed my eyes when Pete was jumping on the bed and shouting, "I found mine! I found mine!"

"Good for you," I mumbled with sleepy enthusiasm. Then, shoving Dan. "Go on! Show some interest in your children."

"Good boy," he agreed. "Tell me when

ıe girls find theirs."

"Oh, come on." I sat up. "You know ıey like us to watch and look mysterious hile they hunt."

AFTER A LITTLE more clowning, we ɔt ourselves into robes and slippers, and ent downstairs to join in the fun. Such ɛcitement! They didn't quiet down till ɛe were almost through breakfast.

Then, when we had finished eating ıd were in a more normal frame of ind, we had our own little family Easter rvice. It wasn't long—just Karen read-g the scripture, the rest of us saying ntence prayers and Dan summing up ith a slightly longer prayer of thanks r Jesus' resurrection and what it means us. It ties our worldly, silly celebra-ɔn in with the real meaning of the day.

SINGING THE Easter hymns in Sunday hool was nice and the church service ıs one of the most beautiful I've ever ended. I know I'm not the only one ıo felt we were living a little bit of eter-y in that hour. And kneeling near yce Matthews with her new-found hap-ness made it that much more perfect.

But we can't live on the mountain aks. It was fun to come home with ıt "wide open" feeling and get my spe-l dinner on the table. By hiding it in e top of my bedroom closet, I had man-ed to keep the dessert a secret. Even n was impressed when I brought forth "Easter Egg Cake" I had copied m a magazine, shaping and icing it e a giant chocolate egg.

"How would it be," I suggested ghtly, "if mother and father do the hes, while you children take a nice t?" And once more, not a dissenting e! Not even from poor Dan who, I w, was thinking longingly of the rt section.

"Perhaps they will drop off to sleep," I speculated happily as I slithered the glasses through warm suds. "That will make everything pleasant again tonight."

"There really ought to be some other time for the children's service." He held up a glass he was polishing and examined it in the light. "But I don't know when it would be. You can't celebrate before Easter and if you wait till the Sunday after, the point is lost somehow."

AS HE SPOKE, the doorbell rang—and that was the beginning of the end. People we hadn't seen for years dropped in to greet us or bring gifts for the children. The Mawsons next door came in booming, "Hope you're through with naps by this time," and equally soothing exclamations.

We finally gave up. The children were strung up like violins, but there was nothing to do about it. They behaved quite well, however, for which I was very grateful.

Just the same, as I helped them dress for the service at the church, I was anticipating the worst. What a tired child will do is anybody's guess!

But once inside the church, my fears evaporated. Even the children must respond to the beauty of the Easter chancel, with its gleaming white paraments, the dark palms and massed lilies, and high on the altar the empty cross of the risen Christ.

When, with much shuffling around of the children and direction from their teacher, Susie's class finally ranged themselves on the chancel steps to sing, I was relaxed enough to watch with loving amusement.

And when I heard Susie squeaking away above all the rest, *"Easter flowers are blooming bright,"* I thought it sounded beautiful, just beautiful.

Personal Problem Clinic

Another child?

QUESTION: We have two boys—seven and four. My husband is 39 and I am 37. We are debating whether at our ages it is advisable to have another baby. We think a little girl would add something to our family—of course we can't be sure of a girl. I believe there are some advantages to having a larger family.

Ed and I are both college people, and I taught school for a number of years. He is operating a business which he is paying for gradually. We are living modestly but comfortably. We hope to educate our boys. While I was teaching I think I handled children well, but haven't that much patience with my own. One of the boys is very hard to handle. I have made many mistakes but I am trying to improve. Both of us love children, but we are far from being perfect.

Despite the pros I wonder whether there aren't better arguments against a larger family than in favor of it. Both of us came from rather large families, and we have some memories. How can we resolve this dilemma?

REPLY: Family size is a matter of utmost importance and it deserves to be dealt with as the serious thing it is. You are doing that. Every factor which has a bearing on the issue should receive its full weight of consideration. You and Ed should set down in one column all the factors which favor another child, and in another everything that is against it. Then study the whole picture carefully and prayerfully. Talk it over with your physician and your pastor. Pay little attention to the commonly expressed prejudices which people hold.

Health, money, time, strength, adaptability to children, age, social and church obligations—all of these factors and others should be weighed. With all these items as background you will have to come to your conclusion. No one can do it for you. In considering these angles, try to project yourselves 10 or 15 years into the future and look back upon this decision—will it appear wise or otherwise?

Referee

QUESTION: Robert is four and Norman is six. As soon as Norm gets home from school he starts lording it over Bob, and that means a fight. These tussles have been getting rougher. Bob is strong for his age, and he is able to take care of himself to a certain extent. But Norm is older and bigger so he has the advantage. He gets so aroused in the midst of a struggle that I am afraid he may do the little boy some real damage. I have been trying to remain on the sidelines and let them settle matters themselves. But I am wondering whether that is right.

REPLY: There is no established rule as to how far youngsters of various ages can be allowed to settle their own differences. Some bickering, wrestling, and punching are a natural occurrence among children. As long as the struggles are fairly balanced it is better for grownups to keep out of them. If, however, they go to extremes grownups have to intervene. Small children need protection from actual harm, but they should also have relief from the sense of threat from an overwhelming force. Older children also need protection—from their own impulses and from actually hurting younger children.

Parents, in the presence of children's conflicts, need to be calm so that they may make rational decisions and combine firmness with understanding. Children are often both relieved when a struggle is terminated by parents. Fathers and mothers have to be fair, and leave no impression that they have played favorites. Furthermore, parents can tactfully turn children to activities which divert them from conflict, and enable them to enjoy doing things together.

—EARL S. RUDISILL

Phillips Follows Up with Translation of the Gospels

Two new translations of the four Gospels and two new editions of older translations of the New Testament have reached bookstores this month. All four are by Englishmen: J. B. Phillips, E. V. Rieu, John Wesley, and Richard Weymouth.

Eager buyers have been waiting for the Phillips translation especially, because they remember their startling experience in reading his *Letters to Young Churches* published five years ago. In reading that version of the epistles, many persons suddenly realized what the Apostle Paul had been talking about.

Phillips got this result by translating with great freedom (and also great intelligence), often disregarding the literal sense of the Greek to get at Paul's essential meaning. This was particularly effective in dealing with abstract and difficult Pauline arguments. This style is not so necessary when dealing with the Gospels, which speak plainly in almost any version.

But Phillips in his *Gospels* has found fresh words, sharp turns of phrase, in his effort to put Scripture into everyday language of our time.

A "bramble," for instance, becomes a "blackberry bush." ("You cannot pick figs from briars, or gather a bunch of grapes from a blackberry bush," Luke 6:44.) Instead of Mary saying to the angel "Behold the handmaid of the Lord; be it unto me according to thy word" (as in the King James translation), she says (in Phillips), "I belong to the Lord body and soul. Let it happen as you say" (Luke 1:38).

Yet the solemnity of sacred words and events is not lost in this forthright speech. There is no better English version of the Gospels than this for anyone not yet familiar with Scripture. Even for old-time Bible readers it has great value. The book is splendidly designed and printed.

The Gospels. Translated into modern English by J. B. Phillips. Macmillan. 243 pages. $2.75.

Letters to Young Churches. By J. B. Phillips. Macmillan (1948). 224 pages. $2.50.

THE UNUSUAL FACT about Dr. Rieu's translation is that it is published for the first time as a "pocket book"—a paper-covered volume in the Penguin Classics series at 65 cents. It is neatly printed and easily readable.

Dr. Rieu has dropped traditional Bible language as Phillips does. He is a renowned Greek student (translated the *Iliad* and *Odyssey*) and believes the Gospels were by no means so non-literary in the original text as many scholars assert. He seeks to get the style of the original in his translation, but by fidelity to the spirit rather than the literal idiom.

Mary, in his version (*see above*) replies to the angel: "I am the bondswoman of the Lord. Let me be dealt with as you say." Where the master says to the slave (Luke 17:8) "Make ready wherewith I may sup," in the King James translation, Rieu has him say, "Get something ready for my supper," which is the blunt command it was intended to be.

Throughout the whole work there is clear, smooth language, faithful to the original meaning. It is seldom that two such good new translations of the Gospels have appeared at the same time as the Phillips and Rieu versions.

The Four Gospels. A New Translation by E. V. Rieu. Penguin Books. 245 pages. 65 cents.

John Wesley's New Testament translation, first published in 1755, is a modest revision of the King James, retaining the old sentence structure almost wholly, with words added, omitted, or substituted where Wesley felt the earlier translation was not easily understood. In printing this edition the publisher has put in italics all deviations

from KJ. This volume has little to commend it except that it is an example of the far-ranging workmanship of the great Wesley.

John Wesley's New Testament. Winston. 391 pages. $2.50.

The Weymouth translation, now a half-century old (published 1902), was among the first modern-language versions in English which won substantial attention.

Dr. Weymouth was cautious in moving away from traditional King James language. He felt that he was a pioneer opening the way for others to exercise greater freedom. But his translation still has real value. This volume, published in February, is the first "reader's edition" of Weymouth in the United States in a decade.

The New Testament in Modern Speech. Translated by Richard Francis Weymouth. Harper. 457 pages. $3.50.

Shortening the Bible

It's impossible to print the whole Bible in easily readable type in one volume of moderate size. This fact tempts many to try their hand at condensing the Scriptures, omitting what they consider to be the less important sections. They figure this will save readers from being bogged down in material which is now of interest only to students of ancient times.

Mr. Cocke selected about one-fourth of the content of the King James translation for his "Companion Bible." For one who has need of this sort of condensation, this should be satisfactory. The book is exceptionally well designed and printed.

Olive Pell has whittled down the Old Testament more drastically than Mr. Cocke, but has kept more of the New. She also has used the King James text. The book is much smaller than the Cocke volume, although it has many more pages, and is bound in traditional black leather.

The Companion Bible. Compiled by William A. Cocke. Winston. 496 pages. $3.50.

The Olive Pell Bible. Exposition Press. 613 pages. $3.

Bible Dictionary

Harper's Bible Dictionary. By Madeleine S. and J. Lane Miller. Harper. 852 pages. $8.95.

"This is the first completely new Bible dictionary in 30 years," the publisher states. Extensive new knowledge gained by archaeologists and other scholars of the last generation has been employed in making this useful reference book. The authors went nine times to the Near East in search of facts for this 800,000-word volume which took six years to complete.

From Aaron to Zur, the people and places of the Bible are clearly described. Details of the machinery of living in biblical times, things that were eaten, the diseases people had, are explained here. Central ideas prevailing at the time the Bible was written are carefully described.

This is a first-rate tool for Bible study, and essential for pastors and teachers. It includes more than 500 pictures and 16 excellent maps.

Annotated Bible

A great Bible commentary that may be long in the making has been promised by Harper. It is being published in preliminary form in a series of paper-covered booklets of about 80 pages apiece. The first, in 1949, included Amos, Hosea, and Micah. Another included the remaining nine of the minor prophets, and there have been two volumes on Isaiah and two on Jeremiah. All these were the work of Dr. Julius A. Bewer.

First section of the New Testament included in the series is the Gospel of Mark by Dr. Frederick C. Grant.

Each volume begins with short introductory chapters, and then gives the full text of the biblical book in the King James Version with a wealth of verse-by-verse commentary in explanation of the text. Each volume costs 75 cents.

OVERSEAS

TRAINING SCHOOL REOPENS

BRITISH GUIANA: New Amsterdam.—GOD'S WILL has again triumphed over human frailty. The Catechist and Parish Workers' Training School reopened on Jan. 6, Epiphany. Everyone agreed that the school was needed; students were clamoring for admission; but the question in everyone's mind was how the proposed faculty could add the labors of teaching when other work was already suffering from lack of time and workers. But the long-range program would suffer if there was not a continuing supply of trained native workers—and so the school was reopened.

Enrollment is 22, of which eight are girls. Five of the students are lay readers of the church, called into the school for additional training because they have shown special ability and the church wishes to improve the quality of its workers wherever possible. Three of the students are members of the previous class who are taking additional training or completing work they were unable to finish last year.

Entrance standards have been raised, with the result that this is the best-qualified class the British Guiana church has ever had. The curriculum and the faculty have both been enlarged, so that not only has the school been reopened but it has been improved.

Miss Alice K. Anderson, who also serves as principal, teaches New Testament introduction and Bible exegesis; Miss Elaine Wagner, child psychology; Mrs. W. J. Scott, English and music. The Rev. Wallace J. Wolff, dean of the school, teaches systematic theology; the Rev. P. A. Magalee, homiletics and sermon criticism; the Rev. W. J. Scott, church history.

The school will aid in supplying trained native personnel to help in the work in this land. A very few ordained pastors have the task of ministering and teaching in the congregations. Only by the use of native workers can the teaching and evangelistic work of the Guianese church be carried on successfully.

—VIOLA L. SCOTT

STUDENT BODY AT TRAINING SCHOOL
They will become full-time workers for British Guiana Church

MARYLAND:

Evangelism-Preaching Mission Slated April 15

HAGERSTOWN—An Evangelism-Preaching Mission Conference is scheduled April 15 at Frederick, with all-day sessions beginning at 10 A.M. Dr. Oscar W. Carlson will speak on "The Place of the Preaching Mission and Evangelism in the Lutheran Church."

Pastor Lloyd E. Jacobson's address on "Spiritual Preparation for Pastors, Congregation and Missioner" will be followed with a discussion of "Promotional Preparation" by Dr. L. Boyd Hamm. Pastor Clifton M. Weihe, ULCA Board of Social Missions staff member, will speak on "Making Worship Programs Effective" and on "Relating the Preaching Mission to the Year-round Program of Evangelism."

Dr. Ralph W. Loew will talk to the pastors on "Preaching for a Verdict," and the laymen will be addressed by John J. Nordberg on "The Laymen's Place in Evangelism." A proposed program for synod will be presented by Dr. Wilson I. Kepner. The evening will be given over to a demonstration service with Dr. Loew preaching.

THIRTY-SEVEN PER CENT more families in the synod are receiving THE LUTHERAN now than at this time last year. The ULCA increase is 25 per cent.

PASTORS' WIVES will meet April 30 at Gettysburg Seminary with the opening session at 10 A.M. Mrs. J. Wilbur Gouker, writer of program materials for the Women's Missionary Society and the Board of Parish Education, will speak. Pastors' wives will conduct a panel on "Improving Our Techniques." Also featured will be an address on "Famous Women Out of the Past of Maryland History" by Mrs. T. Reid Hutchins.

SUMMER SCHOOL at Hood College, Frederick, is set for July 19-25. The Summer Youth Caravan of the Luther League of America will be present.

A BROTHERHOOD has been organized at St. John's, Martinsburg (W. Va.), with 2 charter members. Pastor George Bowder, Funkstown, addressed the men at the initial meeting.

PASTOR J. LEON HAINES, Hampstead, has been called to Augsburg Church, Baltimore, and will be installed April 19.

90-YEAR-OLD Mrs. Augusta Berkemeyer, former member of St. Michael's Church, Sellersville, Pa., tells friends "I'm thankful that I can spend much of my time reading my Bible and my 'Lutheran.'" She reads both with regularity

ARYLAND . . .

MARYLAND SYNOD provides presidents—ard of Foreign Missions president is P. Moller, Jr., Hagerstown; Board of cial Missions president is Dr. Oscar W. rlson, Baltimore; Lutheran Laymen's vement president is Paul I. Folkemer, ltimore; president of the ULCA Brother-od is Merwyn C. Fuss, Taneytown.

AN ALTAR GUILD is being organized at n, Middletown.

RALPH A. GRIEMAN, JR., Gettysburg minary senior, has been named assistant Dr. W. V. Garrett, pastor of the Fred-k church.

RUTH HAMM, daughter of Dr. and Mrs. Boyd Hamm, St. John's, Hagerstown, 1 for first place honors in the Southeast-College Oratorical Contest competing h students of colleges from Washington, C. to Florida. WILSON P. ARD

LAWARE:

ilmington Lutherans ive Europe Clothing

WILMINGTON—Wilmington's five Lu-ran churches have contributed one and alf tons of clothing to help needy ropeans.

ayman Carl Helbing, of Zion Church, has chairmanned the area effort, esti-ted that the clothing donated by his ow churchmen could be valued at ,000. He believed it would supply 900 sons with clothing.

Participating congregations included . . . n, St. Stephen's, Holy Trinity, St. Mark's, Newark (mission) churches. Laymen the churches spearheaded the drive that ulted in the collection of 125 cartons ch one containing 12 cubic feet of cloth-). The Wilmington collection was then ed to the Chester collection (of a ton) shipped to Phillipsburg, N. J., collection ter.

Truckers who volunteered their services e David Chambers and Gordon Suther-l, both laymen of Zion Church. R. T. S.

—HOME MISSIONS—

NEW MEXICO: Donald Simonton, Gettysburg Seminarian, has accepted a call from the Board of American Missions to serve as mission developer at the Inez-Hoffman Town, a suburb of Albuquerque, N. M., beginning Sept. 1.

WISCONSIN: "St. Paul's" is the name of the new mission being established at Baraboo by synodical Missionary Rodney Hansen. A charter membership of 75 is expected. Sunday school classes were started this month.

CALIFORNIA: St. Andrew's Church, Van Nuys, will dedicate new pews April 19. This church building, less than a year old, is now completely furnished with pews, organ, etc. The pews were a gift of an individual.

CALIFORNIA: Altadena Church, Altadena, has inaugurated a "coffee hour" after the Sunday morning services to help in getting visitors better acquainted. The "coffee hour" following services is a feature of a number of Southern California churches where they can serve in the patios.

CALIFORNIA: United Church, Santa Ana, recently completed a successful financial campaign for over $21,000. The professional funding institution which has conducted many appeals for ULC churches stated that Santa Ana had the highest per family pledge. Plans are underway for the erection of the new church.

CALIFORNIA: Services have been started in three new fields. Christ Church, Downey (the Rev. Neale Jensen), is underway. So is a new mission in the Lakewood area of Long Beach under the Rev. James Youngquist as mission-developer. Services have also been started at Orinda, with Seminarian Edward Anderson as mission-developer.

CORRECTION: "The Lutheran" was misinformed when it said recently that the new mission in Baraboo, Wis., was being organized by Northwest Synod Missionary Dwight Shelhart. Synodical Missionary Rodney Hansen is the developer.

PENNSYLVANIA:

Churchmen Attend Citizenship Seminar

HARRISBURG—Ministers and laymen attending the Christian Citizenship Seminar here were told that "the church ought to be interested in everything that affects people." Dr. Clifford Earle of the Board of Education of the Presbyterian Church declared: "Anything that helps a person to be the kind of person God wants him to be should have the support of the church, and anything that hinders or degrades or cheapens a person should be opposed by the church."

The seminar, participated in by state senators and representatives, aimed to acquaint Christians with lawmakers and lawmaking procedures. Sponsors were the State Council of Christian Education and the Pennsylvania Council of Churches.

GOVERNOR JOHN S. FINE'S Race Relations Committee indicated that two out of three employers in Pennsylvania discriminate against minority groups in hiring skilled workers, and 90 per cent of the employers are "unfair" in at least one phase of employment. After a survey of the operations of 1,229 companies employing nearly a million workers in all branches of industry the committee stated: "Most of the discrimination is against Negroes, although there is significant evidence of discrimination against Jews and other religious and nationality groups." The administration is said to be backing the FEPC bill shortly to be introduced in the legislature.

TRINITY GERMAN CHURCH, Steelton, broke ground for their new church house March 15. The church house will provide educational and social facilities on the first floor and a parsonage on the second floor.

HERMAN S. PETERS, benevolence secretary of Good Shepherd, Paxtang, is happy about the record of this five-year-old church: Apportionment and LWA quotas have been met or exceeded every year. For 1952, in addition to $750 in special benevolences, the church gave 110 per cent of its apportionment, 134 per cent of LWA quota and paid $500 toward CHEY to bring it one point above the 100 per cent mark. THE LUTHERAN is sent to every home in the parish. The pastor is the Rev. Charles Frazier.

MEMBERS of St. Michael's Church recently surprised their pastor, the Rev. Robert L. Koehler, Jr., with a gift of flowers and a purse in observance of the 10th anniversary of his pastorate.

VIGGO SWENSEN

GEORGIA-ALABAMA:

Golden Jubilee Held In Atlanta March 15

ATLANTA—Dr. F. Eppling Reinartz, secretary of the ULCA, delivered the sermon at the Golden Jubilee celebration at Redeemer Church, Atlanta, March 15. Two morning services were held to accommodate the crowds of worshipers with the 11 A.M. service being televised over WSB-TV (Atlanta).

Dr. Reinartz' address opened a three-day series of services commemorating Redeemer's 50th anniversary. The Rev. John L. Yost, Jr., a secretary of the Board of Foreign Missions and a ministerial son of the congregation, spoke Sunday evening on "Life Service."

A historical pageant, "Our Mighty Fortress," with 125 characters recalled the story of Redeemer's growth at the Tuesday evening service. The pageant combined acting, music, dialogue, costumes, and scenery to show how 39 charter members became 1,500, to reveal how the first offering of $5.50 was multiplied into a church plant valued today at one million dollars.

At the anniversary banquet Wednesday night greetings were brought by Atlanta Mayor William B. Hartsfield, president of Georgia-Alabama Synod, Dr. Charles H. Fritz, and the president of the Christian Council of Atlanta, Dr. James Westberry.

Redeemer has experienced a period of id growth during the past seven years. ce 1945 under the leadership of its pres- pastor, Dr. John R. Brokhoff, 1,408 confirmed members have been received the budget increased from $13,000 to 5,000.

Dr. Luther D. Reed, president emeritus he Philadelphia Seminary and nationally wn Lutheran authority on liturgics, rch architecture, and art, said of Re- mer's recently dedicated $650,000 church nt, "this splendid building is one of the st which our church has in this country."

ATTENDANCE records were broken at mid- k Lenten services at Ascension Church, annah. Pastor Raymond D. Wood chose e Faith of the Church" as theme. Guest isters of the Evangelical Christian rches of the community were invited to ak at the services on the faith of their icular church. The series of addresses luded "What Methodists Believe," "What tists Believe," "What Disciples of Christ eve," "What Nazarenes Believe," "What sbyterians Believe," and "What Epis- alians Believe." Both local papers car- accounts of the addresses each week.

GOOD SHEPHERD CHURCH, Garden City, , recently completed their new parson- at a cost of $11,000 for Pastor and . William R. Hartman.

LAUREL HILL CHURCH, Cylo, Ga., organ- by descendants of the Salzburgers dur- the Civil War, celebrated its 90th anni- ary Nov. 30, 1952.

SEMINARIAN R. PAUL COUNTS of Southern inary has accepted the call to Holy nity mission, Marietta, Ga., effective upon graduation in June.

THE REV. JOSEPH L. GRIFFIN, former or of St. Mark's Church, China Grove, C., succeeds Pastor John L. Yost, Jr., as or of St. Paul's Church, Savannah, ef- ive March 15.

THE REV. HARVEY L. HUNTLEY of Bed- l, Pa., accepted the call to Resurrection rch, Augusta, Ga., succeeding the Rev. ry E. Horn.

ALTOGETHER

story of the week

WHEN the Rev. Dean E. Tyson accepted a call of the United Lutheran Church's Board of American Missions last July "to develop a new mission congregation in northwest Fort Wayne, Ind.," he never dreamed of the warmhearted co-operation he was to receive from fellow pastors and lay people in the community.

Arriving in Fort Wayne, he studied the results of an earlier survey of United Lutherans in the area. Armed with a list of the most likely prospects, he started out.

His new Lutheran friends were enthusiastic; they helped him contact others just as anxious to start a church . . . but the help wasn't confined to ULCA circles:

An Evangelical and Reformed Church layman, who owned the nearby Wells Theater, sent word "you may use our theater for Sunday services rent free until you can get more permanent quarters."

A Congregationalist churchman, discovering that space was needed for adult instruction classes, offered the use of suitable rooms at his place of business.

Members of a nearby Presbyterian Church heard about the plans for a Lutheran mission, promptly supplied additional chairs for the instructional classes.

A Roman Catholic layman built (and donated labor and materials for) the portable outdoor sign announcing the time and place of services.

Methodists whose church was close by told Pastor Tyson, "If you'd like to be in a church when you organize, you may have the use of our building on your organizational day!"

As plans were being made for the mission's initial fellowship dinner, members of an ALC congregation said, "Let us play host!"

On March 29, organizational day, a layman of the Missouri Synod was at the console of the mission's new electronic organ!

—DICK SUTCLIFFE

GEORGIA-ALABAMA . . .

DR. CHARLES E. FRITZ installed the REV. C. J. RICE pastor of Christ Church, Cullman, Ala., Feb. 22, and DR. CHARLES J. SHEALY pastor of Ebenezer parish, Rincon, Ga., March 11.

SYNOD, with 58 per cent of the parishes mission congregations, paid all quotas and apportionments 100 per cent.

THE 1953 CONVENTION of the Georgia-Alabama Synod will be held at Redeemer Church, Atlanta, April 14-16.

F. C. JONES, JR.

NEW JERSEY:

Irvin Accepts Call To Chicago Seminary

TRENTON — Dr. Donald F. Irvin, prominent pastor and author of synod, has accepted a call to become professor of Christian Education and director of field work in the Chicago Seminary, Maywood, Illinois.

Pastor Irvin has been a leader in the field of Christian education in synod and the church-at-large. He organized the Church School Worker's Conference in synod and has served as chairman of the Parish Education Committee of the Southern Conference.

He began his twenty-second year as pastor of Our Savior Church, Haddonfield, and will terminate his work by June 10.

PLANNING for the solicitation of memberships for the Women's Auxiliary of Philadelphia Seminary is the primary purpose of a Southern Conference meeting of interested women to be held in Bethany Church, Palmyra, April 21.

Although there are 14,000 members of the auxiliary, many New Jersey congregations are without representation. The objective of the meeting is to begin a program which will give every congregation in the synod an opportunity to join the organization.

COLLECTING commemorative Luther medals for 36 years (since the quadri-centennial of the Protestant Reformation in 1917) has been the interesting hobby of the Rev. Otto L. Schreiber of Calvary Church, Jersey City. Pastor Schreiber discovered through extensive research that at least 750 permanent mementoes of Luther and the Reformation have been issued. By 1951 he had obtained more than 650 first-run issues of the historic medals. He presented his valuable collection of numismatic art to Philadelphia Seminary in memory of his wife.

GROUNDBREAKING ceremonies for the new $177,000 St. Paul's Church in Teaneck were held Mar. 8. The new church will seat 500, doubling the present capacity. In addition to the nave there will be a memorial chapel, administrative offices, and other educational facilities.

GETTYSBURG SEMINARY Choir of 30 voices gave a concert in Trinity Church, Hudson Heights, Apr. 13.

PARENT'S NIGHT at St. Paul's Church, Teaneck, Mar. 9 was addressed by the Rev. Lawrence Reese, Board of Parish Education secretary.

CELEBRATING their 40th Anniversary are members of Holy Trinity Church, Audubon. Recent speakers included Pastors Floyd P. Milleman, Edwin H. Knudten, and Calvin P. Swank.

REFORMATION CHURCH, Long Branch, was a recent recipient of a $100 bequest.

THE REV. GERHARD DIETRICH, Lutheran World Relief worker in Stuttgart, Germany spoke at the Fraternity organization in Trinity Church, Hudson Heights, Feb. 23! . . PHILADELPHIA SEMINARIANS Richard Creadick and LeRoy Healy have been called to serve New Jersey congregations. Mr. Creadick will begin his work at St. Luke's, West Collingswood and Mr. Healy at Zion Church, Oldwick, upon graduation in June.

SYNODICAL CONFERENCE meetings: Northern, Apr. 21, Christ Church, Paramus; Southern, Zion, Riverside, Apr. 22; and Central, Holy Trinity, Manasquan, Apr. 23.

RALPH I. SHOCKEY

:BRASKA:

ongregation Sets "Advance" Policies

W "Now that the congregation has ap-ved the policies recommended by the ni ering committee we can get down to ecifics." That is a statement by Pastor rvey Clark of St. Paul's Church, and Island.

il Policies approved by the congregation re: (1) "We recommend that as we are ilding for the future as well as for the sent, we will not be satisfied with make-t or half-way measures.

(2) "We feel that we should not spare expense in doing the best job that we , neither do we feel that we should waste ney through extravagance; in between extremes of being niggardly and waste-we should find the path of doing an quate task within reasonable limits.

(3) "As we do not want to finish a good ding only to find that something that the rch should be doing it cannot do be-se some facility was overlooked, we do intend to build in haste and repent in ure, but desire to take adequate time in nning and study so as to give to each se of church life the building program ded. We believe that no building is too ensive if it provides adequately for the program of the church."

OTH THE MATINS Choir and the Senior ir of Our Redeemer Church, Omaha rnated at Wednesday Lenten services and ng Holy Week. The congregation will l a fellowship hour, with a reception for members received during 1952-1953 owing a special musical vespers April 12. Madrigal Chorus of the University of aha will present the music.

T. LUKE'S CHURCH school, Omaha, shows ncrease of 11 in attendance per Sunday January 1952. Church attendance ved a decrease of 5 per Sunday over the e period. During the past month, nine bers of St. Luke's have transferred their

CAMPUS

SUSQUEHANNA University has established two endowed scholarships for qualified ministerial students: the Heilman-Spangle Scholarship with a principal sum of $10,000 established by Mrs. May Heilman Spangle of Williamsport, Pa., and the Cleason Becker King Scholarship with a principal sum of $2,000 established by his daughter, Mrs. Smiley W. Graham of Pittsburgh, Pa., and his wife, Mrs. E. H. Byers of New Galilee, Pa.

MIDLAND College plays host to the sixth annual conference of the Association of International Relations Clubs April 14-18.

CHICAGO Seminary has called Prof. Robert J. Marshall, head of MUHLENBERG College's department of religion, to become professor of Old Testament interpretation. Prof. Marshall will arrive on the Maywood campus to succeed Dr. C. Umhau Wolf on June 1. Dr. Wolf has accepted a call to St. Paul's Church, Toledo, Ohio.

CARTHAGE College's choir, on its 27th annual tour, is presenting "Carillon for Double Choir," getting rave notices in its swing through Illinois, Wisconsin and Iowa. The 63 voices represent 10 states and Canada.

MIDLAND College's Board of Trustees has approved a record budget of $467,422 for the coming fiscal year. The boost, $60,000 more than for the present year, was necessary due to increased costs in operating the college and the addition of new faculty members.

THIEL College, for the thirteenth year, operated without a deficit. Recent gifts to the college include $35,000 raised through a year-end appeal to friends of the college, a $5,000 ministerial scholarship from Mrs. Emma Hoffner, of Zelienople, Pa., and $10,000 from Mrs. Eva Knoch and Harold Knoch, of St. Petersburg, Florida.

WITTENBERG College reports that applications for admission are running about 15 per cent ahead of last year. Applications from eastern seaboard states are on a sharp increase.

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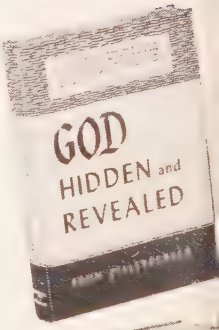
by John Dillenberger

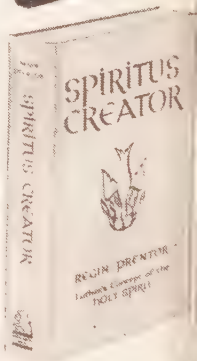


Reinhold Niebuhr says of this important work, "A brilliant analysis of one aspect of Lutheran theology which has not been dwelt upon. This work sheds an interesting light on the concept of deus absconditus."

Paul Tillich says, "GOD HIDDEN AND REVEALED covers historical material which is not available to most readers, and provides a fresh clue to the situation in theology today." *$2.50*

SPIRITUS CREATOR

Studies in Luther's theology by Regin Prenter



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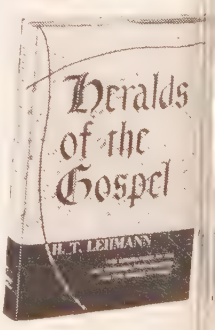
by H. T. Lehmann



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BRASKA . . .

mberships to various Lutheran churches California.

MEMBERS of Salem Church, Fremont, ve appreciated use of a piano in past rs and are happy that it now belongs to congregation. H. F. Richter and his ily recently informed the congregation: "The Straube piano which has been used Salem Church for the past years should e a permanent home. In memory of wife and our mother we give this piano Salem Church on this the 75th anniver- y of her birthday."

DEDICATION SERVICES for the completion their new $150,000.00 church at Falls y were held by St. Paul's church, Feb. 15. E. B. Keisler, of Central Seminary, and T. J. C. Schuldt, Synod president, were akers. PAUL WIEGMAN

NEW YORK:

Schenectady Church To Raise $10,000

ALBANY—Members of Second English Church, Schenectady and Pastor Richard Crossland have set April 19 as the day when they will attempt to raise $10,000 needed to finish their uncompleted church by 1954.

Activity in the congregation has been increasing . . . over 1,000 manhours of volunteer labor has been given by the laymen to finish the chancel and choir loft so that space formerly occupied in the nave by the choir can be used to seat members attending worship services. The new loft will have space for the 50-voice choir and the new organ console.

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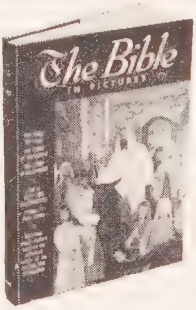

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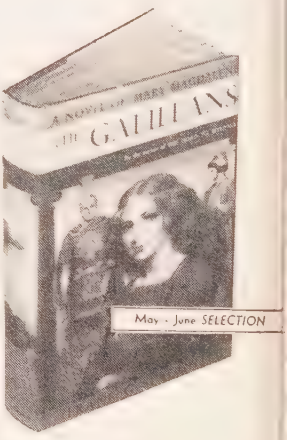

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. . attendances at church have been on upswing. The church council has decided t beginning next fall, two services and Sunday school sessions will be held for growing congregation. Pastor Crossland orted that attendance at Lenten services s year was double that of 1952.

. . the new parsonage was completed ing the past year (see THE LUTHERAN, ruary 4) through considerable volun- y labor on the part of members.

The congregation now numbers 400 bap- ed members; Sunday school enrollment 148. A released time school meets in the urch once a week. LUTHER S. STRALEY

ORIDA:

ain of Assemblies opular in Florida

JACKSONVILLE—Unique and outstand- is the Florida Chain of Missionary semblies. State Director Louise Wood- d secures "ambassadors" each year o are well-known church workers of lity and experience. This season, as- blies were held in 20 cities and on campus of Miami University and rida State University. Native of Iraq, . George M. Lamsa makes it his task explain the East (where language and toms have not changed in 2,000 years) the modern West. He is author of *Gos- Light*, a commentary on the Gospels.

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FLORIDA . . .

PASTORS of Jacksonville, teachers and church workers were invited by the local rabbi to attend the annual Institute of Judaism held in one of the Jewish synagogues last month. Dr. Israel Bettan, professor at Hebrew Union College, Cincinnati, was lecturer. In commenting on the Revised Standard Version of the Bible he stated that it is a book that should be read in every home, but not read from the pulpit.

TWO PUBLIC relations workshops, sponsored by the National Lutheran Council in co-operation with the Lutheran Church—Missouri Synod, were held in St. Petersburg and Miami Feb. 16 and 19.

EVALUATION MEETINGS under the auspices of the Board of Parish Education will be held May 1-10 in Our Saviour's Church, Gainesville; Trinity and St. Andrew's, St. Petersburg; St. Paul's, Tampa; Trinity, Bradenton; First United, West Palm Beach; Resurrection, Daytona Beach; St. Mark's and Trinity, Jacksonville. Enlistment Secretary J. William Wahl will be in charge.

FEB. 1 Synod President R. A. Yount installed the Rev. Francis I. Fesperman as pastor of the newly organized St. Andrew's Church, St. Petersburg, and the Rev. Andrew F. Theisz as pastor of St. Paul's, Tampa. Dr. William C. Schaeffer, Jr., mission developer at Orlando, delivered sermons at these services.

MAY 11-13 the convention of Florida Synod will be held in Grace Church, Lakeland (where synod was organized in 1928). The 25th anniversary observance will be a feature of the convention program. Dr. G. Elson Ruff, editor of THE LUTHERAN, will be the ULCA representative. W. E. PUGH

Harrisburg Church Protests

State plans to make the proposed Forster Street boulevard a "Chinese Wall" separating downtown from uptown Harrisburg, Pa., between Third and Seventh Sts. drew formal protest from the council of Messiah Church. The church, located at Sixth and Forster Streets, would sit at a dead-end corner nine feet above Forster Street.

ORTH DAKOTA:

ew ULCA Mission rganized in Minot

FARGO—Over 150 persons attended e organizational meeting of the ULCA's west mission (as of March 15). Dr. ul Bishop, president of Northwest nod, preached and officially welcomed e 56 charter members into the United theran Church.

The new congregation's name is Mt. vet Church. Pastor is the Rev. Lloyd anke.

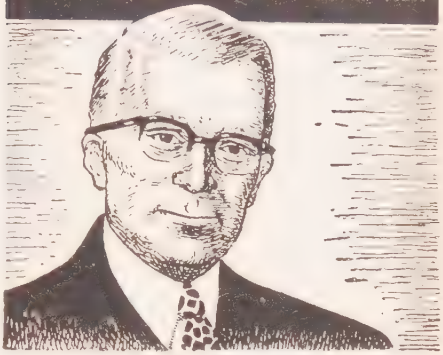
(Uniquely, Pastor Franke's brother, erle, is pastor of the second oldest congregation in the ULCA: the Charlotte malie congregation in St. Thomas, Virgin lands.)

Included in the day's activities was a ner prepared and served by members Bethany (Lutheran Free) Church. wly elected councilmen were installed t same evening when the Rev. Marlin enson preached. The offerings were anneled into funds to purchase a lot r eventual building.

ST. JOHN'S CHURCH, Fargo, has set April as the date of their starting banquet for sing funds for their new church. The per will be held in St. Mark's Church. stor Archie Campbell states that the jected building will cost $80,000. They pe to break ground next spring. Pastor mpbell also reports that a women's auxry is now organized to assist in the nagement of St. John's Branch Sunday ool. This group will assume much of the ponsibility for direction and operation of s Sunday school building that was erected September 1952.

THE "SUNDAY EVENING HOUR" was begun Bethlehem Church, Billings, Mont., rch 1. Purpose is to enable families to better acquainted with each other and h the pastor. Such informal evenings held once a month. Topics discussed: arriage—From the Christian Point of

A PARSON PONDERS



Once upon a time there lived a figure of colossal influence in theological circles. His name was James Denney. Even today, he being dead, yet speaks with authority to generations who feel his influence. Writing to his closest friend, he gave vent to his feelings about mysticism. His obvious dislike gave rise to a famous definition: "To be at sea in a fog."

No doubt the professor failed to do justice to a phase of religious experience which deserves consideration. His main thesis, however, merits attention. There are people who love to be mystified when they need to be edified. Vast sums are paid to clever mystifiers. To be at sea in a fog is a thoroughly enjoyable treat for some varieties of religious devotees.

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NORTH DAKOTA . . .

View" and "Life in a Christian Family" in April. Pastor Robert Bartels reports plans underway for the erection of a parsonage.

NORTH DAKOTA'S WMS Executive Committee and the Bible Camp staff met April 7 in St. Mark's Church, Grand Forks. Camp will be held at Lake Metigoshi during the week of July 19-25. INGOLF B. KINDEM

INDIANA:

Mission Organized Palm Sunday

INDIANAPOLIS—St. Matthew's Church, in northwest Ft. Wayne, was organized Palm Sunday. Organized by Mission Developer Dean E. Tyson, it had over 150 charter members. Organization service was held in Trinity Methodist Church. The congregation is meeting in a neighborhood theater.

FIRST SERVICE of a proposed new congregation in South Bend was held Feb. 15 with an attendance of 48. The Rev. George Schuette, mission developer, held the first services in the home of one of the families in the area, but has had to move to the larger quarters of the Memrose Hall.

STUDENTS from Chicago Seminary are surveying Glenn Park, South Gary, for synod. Mission Superintendent F. M. Haner has announced that several other cities will be surveyed this spring.

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DIANA . . .

1953 CONVENTION of synod will be held the new St. Paul's Church, Richmond, ay 11-13. Dr. Elton Trueblood, of Earlm College, Richmond, will speak at the nvention banquet on Monday. Dr. Rob- B. Wolf, Pittsburgh attorney and mem- of the ULCA Executive Board, will be ULCA representative.

THE REV. MARTEEN KILVER, formerly of scatine, Iowa, was installed pastor of St. rk's Church, Indianapolis, Feb. 25.

PAUL HUNTEMANN, who will graduate m Hamma Divinity School in May, has epted a call to St. Paul's Church, Frankt.

DR. G. C. LEONARD, pastor of St. Paul's, ncennes, will retire from the active min- y June 30. Dr. Leonard has served as a eign missionary in Africa, as superindent of Mulberry Home, and at St. ul's.

ROBERT H. HEINE

HIO:

ural Hazards Related

WOOSTER—Pastor Robert F. Secrist the Rows parish is telling about the zards of scheduling services in rural ngregations. On a rainy and freezing turday the power company lines failed. ter 2:10 in the afternoon there wasn't y electricity, which is no surprise in Medina county village.

But Russel Harpster and Margery Henson had arranged with the pastor for a dding at 6 P.M., so by 5 he was check- with the power company. The answer— o power for some time."

Pastor and Mrs. Secrist began rounding coal oil lamps and candles, and holy trimony was solemnized with the light a dozen candles and two coal oil lamps. e altar was covered with candles, lamps on lectern and pulpit.

"It was the most romantic setting for any dding I have had yet," Pastor Secrist the Wooster *Daily Record* when it s over.

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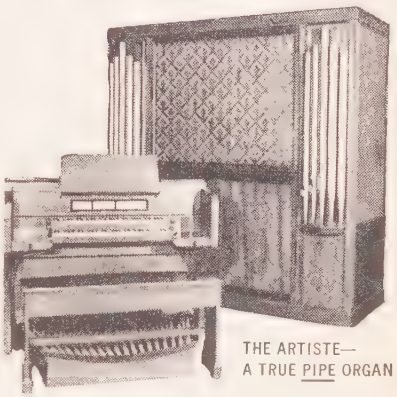

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ROCKY MOUNTAIN:

Spanish-style Church Dedicated in El Paso

ST. PAUL'S CHURCH, El Paso, Texas, dedicated its new Spanish-American-style church Feb. 15. It will seat some 500 people. Synod President John F. Futchs preached. Twenty-four new members were received.

(This congregation will be host to the Rocky Mountain Synod convention May 12, 13, 14. President Franklin C. Fry will represent the ULC.)

AT TRINIDAD, COLO., Pastor Howard Bream and family have moved into their new parsonage apartment in the parish hall . . . A new parsonage has also been purchased by the new mission in Pueblo, Colo., for Pastor Bjarni Bjarnason and family.

THE REV. WALTER FREY has accepted a call to become pastor at Calhan, Colo.

OLIVER F. WEAVER

ULC CALENDAR

APRIL

14-16. Georgia-Alabama Synod. Redeemer Church, Atlanta, Ga.
14-16. South Carolina Synod. St. Andrew's Church, Charleston
14-17. Virginia Synod. Christ Church, Roanoke
20-22. Caribbean Synod. Good Shepherd Church, San Juan, P. R.
20-23. Kansas Synod. Zion Church, Hutchinson
21-23. Mississippi Synod. Betheden Church, Louisville
28-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

MAY

5- 7. North Carolina Synod. St. John's Church, Salisbury
5- 7. Texas Synod. First English Church, Austin
7, 8, 10. Nova Scotia Synod. Zion Church, Lunenburg

ECEASED

Oliver D. Baltzly

Dr. Oliver D. Baltzly, former pastor of untze Memorial Church, Ft. Wayne, Ind., d in Ponca, Nebr., Feb. 17. He was 81. Born in Ionia, Nebr., he was graduated m Wittenberg College and Hamma inity School and served pastorates in nsfield, Ohio, and Omaha, Nebr. He was gely responsible for the phenomenal wth of Kountze Memorial Church from membership of 750 in 1911 to over 5,000 1931.

urviving are his wife, Mrs. Gertrude G. tzly, of Omaha, and a daughter, Miss ve Baltzly, of Long Beach, Calif.

Funeral services were conducted in untze Memorial Church, Omaha.

s. Karl S. Henry

Mrs. Constance Rhode Henry, wife of Rev. Karl Sefing Henry, secretary of Survey and Research Department of ULCA's Board of American Missions, d in Plainfield, N. J., March 6.

Born in Kutztown, Pa., she had been ill for the past three years. Surviving are her husband, daughters Barbara Jane, Plainfield, and Ann Clarice, East Orange, N. J.

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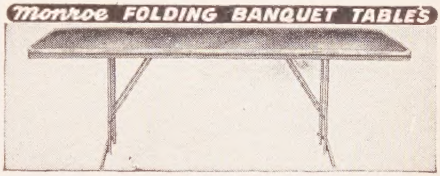

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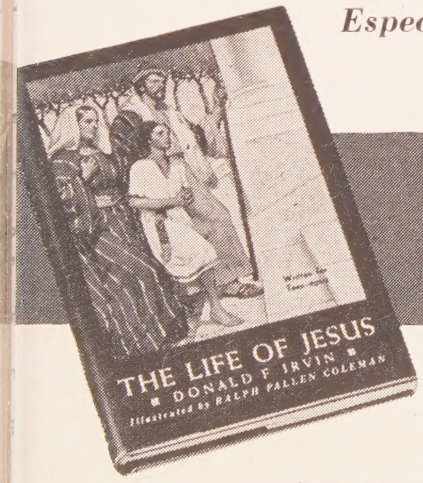

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IN CONCLUSION . . . . . .

THERE'S SOMETHING in the Easter atmosphere which makes people feel like going to church. In our northern climate, spring is returning. To see life surging in the gardens and fields does something to us. It is refreshing to escape from our winter confinement.

Even people with very dim Christian faith have some sense of the presence of God in the great simplicities of life and death. It isn't that they have clear convictions about the life after death. I doubt if 50 per cent of the people whose names are on church rolls are satisfied with their ideas of heaven and hell.

The old ideas of these places, which prevailed for centuries in the popular imagination, were entirely too definite and pictorial ever to have been true. People eventually discovered that six miles up in the sky you come to the stratosphere instead of heaven, and from there on you find seemingly endless space which is wholly alien to our way of life. Graphic pictures of the New Jerusalem—which I used to see in Sunday school—can't be localized any more.

AND WITH THE OLD ideas of heaven and hell there disappeared the very effective influence of the doctrine of rewards. You could frighten some people into good behavior if you could convincingly describe the horrors of hell. But if you were no longer sure just where hell is, most of the horror evaporated.

Religious convictions of numerous people have been scaled down to earthly dimensions. The Golden Rule is their religion. A man who is generous and neighborly goes to church to give a good example to those who are not so kindly and considerate as he is. That describes the faithful church attendance of many.

BUT EASTER tells a different story. "He is risen. He is not here," sings the Easter message. "And because he lives, we too shall live."

It doesn't pay to be too definite about where or how. We Christians should be humble about our ability to know things beyond the range of our observation. "Behold, I show you a mystery"—said St. Paul . . . "We shall all be changed." It is surely a mystery, beyond all human explanation.

But we are quite content to believe there are mysteries in a tremendous universe of which we are such small parts. Our faith is centered in one individual about whom we know much. Jesus our Lord is the Word God has spoken to us. That Word is for time and eternity.

How can we know how God tells time? Certainly not by our clocks and calendars. We don't pretend to understand the secrets of eternity. But we are confident that those who live and die in God's care have a destiny which exceeds our earthly span. God's intentions for us are so imperfectly fulfilled in this earthly life that we are sure he has in store for us a greater life in which we shall be capable of perfect obedience to his will.

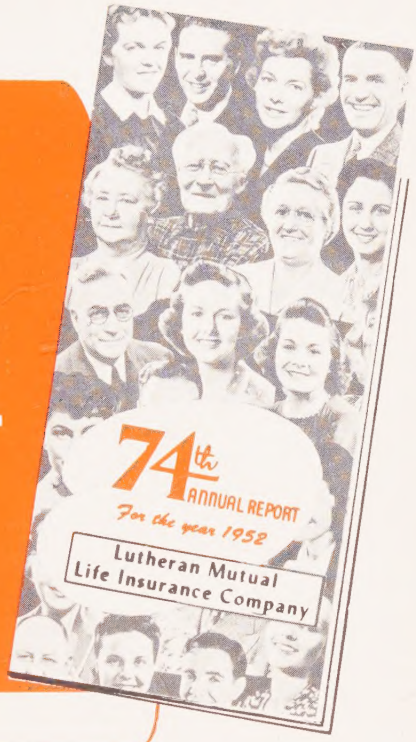
This faith of ours gains new power over us as we again celebrate Easter. The small brown seeds lying in the earth since last winter have burst into amazing life. The trees are putting out new leaves. We know the mechanism of these happenings, but not the cause. We are not disheartened by our lack of knowledge. We have faith in the lord of life.

—ELSON RUFF

1879-1953

74th ANNUAL REPORT

FOR THE YEAR 1952



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DECEMBER 31, 1952	**$269,601,824**
ASSETS	**54,007,176**
LIABILITIES	**50,652,621**
TOTAL SURPLUS	**3,354,555**
1952 Increase in Insurance	23,462,823
1952 Increase in Assets	5,703,865
Paid to Policyholders and Beneficiaries	2,301,165
Reserve for 1953 Dividends	1,150,000

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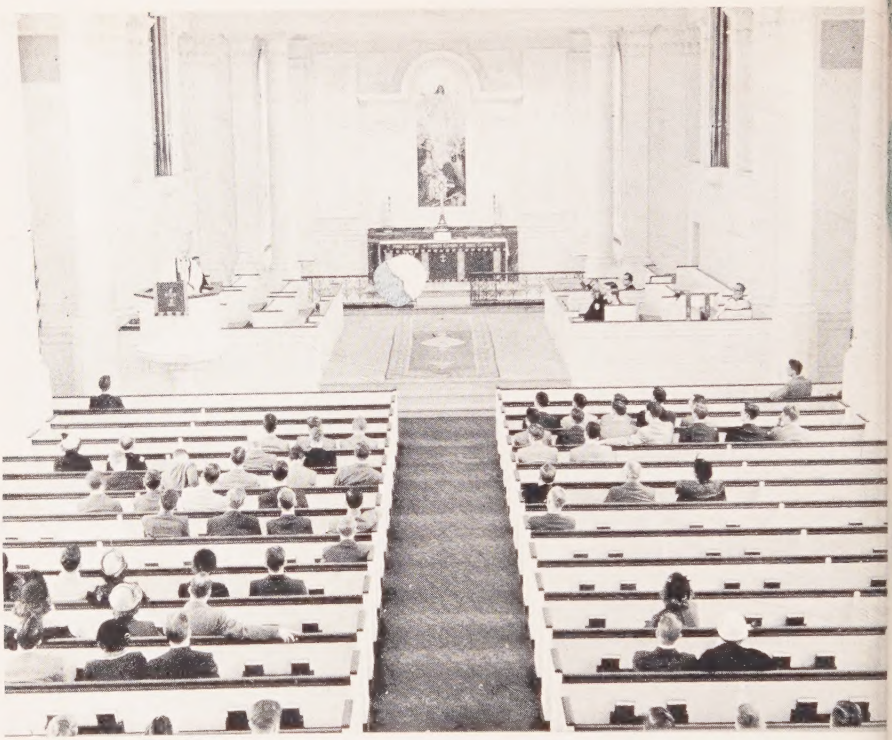

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LUTHERAN SEMINARY OF CANADA, Waterloo, Ont., Can. 1911
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